Patna Dharmapada

as transcribed by

Margaret Cone

(1989)

with

Pāḷi Parallels
Metrical Commentary
Notes and Indexes

compiled by

Ānandajoti Bhikkhu

(2007)

Table of Contents

Note to the Electronic Edition

Dr. Cone's text has been reproduced from the Journal of the Pali Text Society, Volume XIII (1989), pp. 101-217. I have reproduced Cone's text as printed as close as possible, except for certain small changes which are listed here:

- The use of the *avagraha* (elipsis sign) in the original has been replaced with the normal elipsis marker *'* the ITM_TMS font doesn't contain the *avagraha* sign so I can't give an example.
- The vowel *r* sign in Sanskrit is written with a ring underneath not with a dot e.g. *dr̥ṣṭā* (not *dṛṣṭā*).
- Line breaks in the original manuscript, which were noted in the text by the first *akṣara* being written in bold type, have been omitted.
- Uncertain readings are marked with red coloured text, as well as being placed in brackets, e.g. *ma[nopūrvvaṃ]gamā*.
- Some readings, which are not visible in the photographs that Cone was working from, have been supplied either from Roth's reconstruction in his edition, or by myself. They are placed in square brackets and marked with green coloured text, e.g. *bhojanamhi ca mā[ttraṃñū sa]ddhaṃ*.
- Alternative readings which were placed in brackets in the original are now reported in the footnotes.

I am very grateful to Prof. K.R. Norman who sent a few small corrections to be made to the printed text. These include the accidental omission of a half-verse (145cd); and the repetition of a quarter-verse (149b).

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In the presentation of the Pāḷi verses I have simplified the punctuation to bring it more into line with the way Patna is written. I have also occasionally corrected my original edition, based on considerations arising from preparing this comparative edition, and the new readings are included in this edition, and in the revised edition of The Dhammapada - A New Edition elsewhere on this website.

When I was unable to find a parallel in the Pāḷi texts I have tried to include one from the Udānavarga, but even so (as in the Pāḷi Dhammapada) a number of verses do not seem to have parallels existing outside of the tradition in which they were being passed down (cf. 118, 119, 120, 214, 285, 330, 367, 371).

There are two studies at the beginning of the work. The first compares the collection, organisation and arrangement of the Patna Dharmapada with the Pāḷi Dhammapada. The second gives a description of the metres that are employed in Patna.

At the end there are 3 indexes to make reference easier for those who wish to study the text. They include a complete word index,[1] a first line index, and an index to the metres.

Abbreviations

Dhp = The Dhammapada - A New Edition, Ānandajoti Bhikkhu, version 2.2, August 2007.
Iti = Itivuttakapāḷi, BJT edition.
Ud = Udānapāḷi, BJT edition.
Sn V = Pārāyanavagga - A New Edition, Ānandajoti Bhikkhu, 2003.

All other Pāḷi texts are quoted from the Sinhala-letter Buddha Jayantī Tripiṭaka Granthamālā (**BJT**) editions as reprinted in Colombo in 2005/6.

Ud-v = Udānavarga, edited by Franz Bernhard.

[1] I have not parsed the compounds and the words appear just as they are in the text, but some words have their missing syllable restored, e.g. *śāntacitto 'nuddhato* > has 2 index entries under *śāntacitto* and *[a]nuddhato*.

[Margaret Cone's Original Introduction]

Part I: Text

The Manuscript

In the Journal of the Bihar and Orissa Research Society 21(1935) pp 21ff., Rāhula Saṅkṛtyāyana described his second visit to Tibet in a search for Indian manuscripts in the summer of 1934. He lists among the MSS he saw at Ngor monastery a Dharmapada (34.1.159). It is not clear when he photographed this MS, but it was presumably during his next visit to Tibet, in 1936 (Journal of the Bihar and Orissa Research Society 23 (1937) pp 1ff.). Since the photographs were taken to Patna, where they are held by the K P Jayaswal Research Institute, I will refer to this MS as Patna. Editions of this MS have been made by N S Shukla (The Buddhist Hybrid Sanskrit Dharmapada, Patna 1979), and G Roth (The Patna Dhammapada, in The Language of the Earliest Buddhist Tradition, Gottingen 1980, pp 93-135). My transcription is based on a photograph of the original photographs, made available to me through the kindness of Prof. Dr H Bechert, der Direktor des Seminars für Indologie und Buddhismuskunde der Universität Göttingen.

The script of Patna can be classed among those called by Bühler (Indian Palaeography, English edition, Bombay 1904, p 48) Proto-Bengali. He gives among his examples the Deopāra Inscription of Vijayasena (Table V, column XVIII; El 1 (1882) p 308), dated by Kielhorn in El 1 to the end of the eleventh century AD; and the Cambridge MSS Add.1699, 1-2 (Table VI, column X) dated 1198-9 AD. To these can be added the Gayā Inscription mentioning Govindapāla (El 35 (1963-4) p 238) dated 1175-6 AD. All three texts are in Sanskrit, and so contain for the most part different conjunct consonants from Patna.

A comparison of Patna with the Gayā Inscription shows a very close similarity between all the single akṣaras found in both texts, with the exception of *visarga.* (No examples of initial *i-* and *u-,* single *cha, jha, ta* and *ḍha* occur in the Gayā Inscription.) The few conjuncts they have in common, eg *sta, ṣṭa, ṣṭha* and *ndra,* are also very similar, but *ku* is different, Gayā retaining the basic shape of *ka,* while Patna does not. The inscription also begins with the same symbol (for *siddhaṃ)* as is found in Patna.

The Deopāra Inscription, although recognisably the same script, is not so closely related to Patna, but does confirm the signs for initial *i-* and *u-, jha, ṭa* and *ḍha,* and exhibits clearly such conjuncts as *ñca* and *ñja.* It agrees, however, with the Gayā Inscription against Patna in its signs for *ku* and *visarga.*

The Cambridge MSS Add.1699, 1-2 are in a more flamboyant hand, but basically the signs are very similar to Patna. In this case the similarity includes *ku* and *visarga,* but initial *i-* differs somewhat. The symbols used to number the leaves of Patna resemble closely those used in Cambridge MS Add.1699, 2.

The same type of script is used in the MS of the Bhikṣuṇī Vinaya (Bhī Vin) of the Mahasaṅghikalokottaravādins, also photographed in Tibet by Saṅkṛtyāyana, and edited by G Roth (Patna 1970). Roth describes the MS and script in his introduction (pp XVIII-XXVII), and reproduces six leaves of the MS (facing p XXVI). A comparison of Patna with this photograph reveals a very close resemblance (the Bhī Vin MS is better and more clearly written). Again, as in the other examples of the script, the language of the Bhī Vin is basically Sanskrit, and so uses different conjunct consonants. The two scripts are not absolutely identical: Bhī Vin always uses for medial *-i-* sign above the *akṣara* very similar to nāgarī *-e,* whereas Patna uses sometimes a vertical to the left arching over the *akṣara,* and sometimes a simple arch. Bhī Vin's initial *i-* has not the right vertical found in Patna (and in the Deopāra Inscription). Bhī Vin's *la* and *śa* have a double arch (this is true of almost all the other examples discussed), while Patna *śa* is closer to *ga,* and *la* to nāgarī *ta* (in this Cambridge Add.1699, 1 agrees). The forms of *ttha* differ, Patna resembling the nāgarī form. None of these examples has -*ā* written as a hook above the *akṣara* as Patna has occasionally (cf eg the final syllable of *vijāneyā,* 3 A vi), but this practice can be seen in the Cambridge MS Add.1643 (1015 AD).

These comparisons suggest that Patna can be dated in the second half of the twelfth century AD.

The photograph of the MS is not easy to read. Some of the leaves are overlapped by others; drawing-pins obscure some lines; and some of the leaves are blurred. In addition, the script itself can be ambiguous: *s* and *m* are indistinguishable, as are *v* and *h, t* and *bh,* and *tt* and *tu; p, y* and *d* can also look very alike, as can ś and *g.* Subscript *r* in *tr* is particularly hard to be sure of, and it will be seen that I accept its presence much more rarely than Roth or Shukla.

It is clear that disagreements over readings are very probable, especially when we have no exact parallel in another text. I have recorded all occasions where Roth and/or Shukla differ from my reading, even where their readings are obviously printing errors. Unless I comment otherwise, I am convinced of my reading, either because I believe the MS testimony is clear, or because a parallel supports one possible alternative rather than another.

I have transcribed what the MS has, as far as I can, without any editorial work of correcting, or making consistent, and supplying missing words or syllables (in square brackets) only if we can be certain of what they must have been. On a few occasions I have placed in round brackets possible alternative readings, or have added hyphens to make clear how I understand the text. I have also bracketed with <> obvious mistakes. Otherwise I say with the last Patna scribe: *yathā dṛṣṭaṃ tathā likhitam iti panhāro 'yam asmadīyaḥ.*

Studies

A Comparison of the Pāḷi and Patna Collections

In this edition of the Patna Dharmapada there are altogether 414 verses, as opposed to 423 in the Pāḷi rescension, distributed between 22 chapters, which is four less than the Pāḷi collection. The line count, however, is almost identical: there are 1733 lines in the Pāḷi Dhammapada and 1734 in Patna Dharmapada.

As we will see in the detailed listings below there are good parallels to 285 of the verses in the Pāḷi collection (69%), and partial parallels to a further 34 (which would push the percentage upto 77%).[2] Besides these there are also partial parallels to a number of other verses that have arisen through keyword substitution.

There are also 45 verses that have parallels in other Pāḷi collections (11%), and 5 that are partial parallels (altogether 12%).[3] These include:

Vinaya Cullavaggo, 213
Majjhimanikāya, 99
Sagāthavagga, 78, 182, 183, 248, 249, 250, 251, 311, (332), (337), (369)
Aṅguttaranikāya, 12, 13, 25, 370
Udāna, 88, 89
Itivuttaka, 42, 141, 42, 186, 187, 188, 189, 190, 246, 247, 252
Suttanipāta, 42, 299, 300, 301, 302
Theragāthā, 227, 339, 340, 341
Jātaka, 109, 212, 220, 221, 222, 223, 298, (303, 304, 305).

If we put these statistics together we can see that 330 verses (80%) in Patna have their counterparts somewhere in the Pāḷi texts; and there are a further 39 verses that are partially parallel. When we add that number in the percentage rises to 89%. And besides these some of the remaining verses are simply variations of existing verses with keyword substitution.

The verses are fairly evenly distributed between the chapters, with the shortest being the Śokavarggaḥ at 12 verses, and the longest the Kalyāṇīvarggaḥ, which has 25 (the average is 18 verses to a chapter).[4] In outline we can list the chapters here:

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[2] I have only included in this list those that have at least 2 lines parallel.

[3] The number here would be higher but I have only listed one parallel to each verse, even when more exist. They were chosen from a hierarchy preferring the Pāḷi Dhammapada itself, then the other verse collections, and only if those failed did I bring in parallels from elsewhere.

[4] This contrasts with the Dhammapada collection, where the shortest chapters are only 10 verses long (*Arahantavagga*, *Attavagga*), and the longest 41 (*Brāhmaṇavagga*).

1: **Jamavarggaḥ**,[5] 13 verses (cf. 1: Yamakavaggo, 20 verses)
2: **Apramādavarggaḥ**, 20 verses (cf. 2: Appamādavaggo, 12 verses)
3: **Brāhmaṇavarggaḥ**, 16 verses (cf. 26: Brāhmaṇavaggo, 41 verses)
4: **Bhikṣuvarggaḥ**, 15 verses (cf. 25: Bhikkhuvaggo, 23 verses)
5: **Atthavarggaḥ**, 19 verses
6: **Śokavarggaḥ**, 12 verses
7: **Kalyāṇīvarggaḥ**, 25 verses
8: **Puṣpavarggaḥ**, 16 verses (cf. 4: Pupphavaggo, 15 verses)
9: **Tahnavarggaḥ**, 20 verses (cf. 24: Taṇhāvaggo, 26 verses)
10: **Malavarggaḥ**, 17 verses (cf. 18: Malavaggo, 21 verses)
11: **Bālavarggaḥ**, 21 verses (cf. 5: Bālavaggo, 16 verses)
12: **Daṇḍavarggaḥ**, 21 verses (cf. 10: Daṇḍavaggo, 17 verses)
13: **Śaraṇavarggaḥ**, 23 verses
14: **Khāntivarggaḥ**, 22 verses
15: **Āsavavarggaḥ**, 17 verses
16: **Vācāvarggaḥ**, 28 verses
17: **Āttavarggaḥ**, 21 verses (cf. 12: Attavaggo, 10 verses)
18: **Dadantīvarggaḥ**, 15 verses
19: **Cittavarggaḥ**, 18 verses (cf. 3: Cittavaggo, 12 verses)
20: **Māggavarggaḥ**, 18 verses (cf. 20: Maggavaggo, 17 verses)
21: **Sahasravarggaḥ**, 22 verses (cf. 8: Sahassavaggo, 16 verses)
22: **Uragavarggaḥ**, 17 verses (cf. Uragasuttaṃ, Sn 1.1 17 verses)

We can see from this that only 13 of the chapter titles, or the rubrics under which the collections have been made, agree between the two rescensions. But even when the titles agree the contents may vary widely. For instance in Patna the Brāhmaṇavarggaḥ has only 16 verses, while in the Pāḷi it is the longest by far with 41 verses; on the other hand the Pāḷi Attavaggo has only 10 verses, while the Patna redactors have collected 21 verses under that rubric.

Here I give the chapters and their parallels in detail together with observations on the material and its collection:

[5] In these studies I give the chapter title in the long form it has at the end of each chapter.

1: Jamavarggaḥ, 13 verses, (= 1: Yamakavaggo, 20 verses)

1 = Dhp 1
2 = Dhp 2
3 = Dhp 15
4ab = Dhp 16ab; cd = Dhp 18cd
5 = Dhp 3
6 = Dhp 4
7 = Dhp 7
8 = Dhp 8
9 = Dhp 328, Nāgavaggo
10 = Dhp 329, Nāgavaggo
11 = Dhp 330, Nāgavaggo
12 = Aṅg Bk. 4. 17
13 = Aṅg Bk. 4. 18

- There are 10 good parallels from the Pāḷi Dhammapada collection as a whole, and one partial parallel.
- Only 8 of the 20 verses found in the Pāḷi Yamakavagga have found their way into the Patna collection, although 12 more are found under different rubrics spread throughout the rest of the collection.
- The odd number of verses in the chapter of doublets is because of the inclusion of verse 11, which has been attracted into the collection because of a similarity in the vocabulary.
- There are two verses at the end which are not found in the Pāḷi Dhammapada, and as we will see it often happens that verses that have no parallel in the Dhammapada appear to have been tagged on at the end of the chapters.

2: Apramādavarggaḥ, 20 verses (= 2: Appamādavaggo, 12 verses)

14 = Dhp 21
15 = Dhp 22
16 = Dhp 23
17 = Dhp 26
18 = Dhp 29
19 = Dhp 28
20 = Dhp 172, Lokavaggo
21ab = Dhp 172ab, Lokavaggo; cd = Sn 4.1 v.3cd
22 = Dhp 32
23 = Dhp 31
24 = Dhp 327, Nāgavaggo
25 = Aṅg Bk. 6 30 v. 3
26ab cf. Dhp 27; c-f = Iti 37
27 = Dhp 168, Lokavaggo
28 = Dhp 24
29 = Dhp 25
30 = Dhp 280, Maggavaggo
31 = Dhp 167, Lokavaggo

32 = Dhp 259, Dhammaṭṭhavaggo
33bcd = Dhp 371bcd, Bhikkhuvaggo

- There are 16 parallels, and 3 partial parallels from the Pāḷi Dhammapada in this chapter.
- All but one of the verses in the Pāḷi collection are also found in Patna (the one that is missing number 30, is not found in any of the other chapters either).
- This chapter is considerably longer than its Pāḷi counterpart.

3: Brāhmaṇavarggaḥ, 16 verses (= 26: Brāhmaṇavaggo, 41 verses)

34 = Dhp 383
35acd = Dhp 392acd
36abd = Dhp 392abd
37ab = Dhp 393ab
38 = Dhp 401
39 = Dhp 387
40 = Dhp 385
41 = Dhp 384
42ab cf. Iti 96 v.3ab; cd = Sn 3.12 v. 26cd
43 = Dhp 408
44 = Dhp 404
45 = Dhp 391
46 = Dhp 389
47 = Dhp 294
48 = Dhp 403
49 = Dhp 386

- There are 12 parallels and 3 partial parallels from Pāḷi Dhammapada.
- This chapter is very much shorter than it is in the Pāḷi collection.
- All but one of the verses in this chapter also occur in the parallel chapter.

4: Bhikṣuvarggaḥ, 15 verses (= 25: Bhikkhuvaggo, 23 verses)

50 = Dhp 361c-f
51 = Dhp 361
52 = Dhp 362
53 = Dhp 378
54 = Dhp 363
55 = Dhp 365
56 = Dhp 366
57 = Dhp 369
58a = Ud-v 32.23
59a-d = Dhp 368; ef cf. Dhp 23cd
60 = Dhp 373
61 = Dhp 374
62 = Dhp 372

63 = Dhp 375
64a-e = Dhp 376a-e; f = Sn 1039d

- There are 13 parallels and two partial parallels from the Dhammapada.
- Similarly this chapter has many less verses than the Pāḷi collection.
- And again all but one of the verses occur under the same rubric in the Pāḷi.

5: Atthavarggaḥ, 19 verses

65 = Dhp 331, Nāgavaggo
66 = Dhp 332, Nāgavaggo
67ab = Dhp 333ab, Nāgavaggo
68 = Dhp 194, Buddhavaggo
69 = Dhp 206, Sukhavaggo
70 = Dhp 207, Sukhavaggo
71 = Dhp 208, Sukhavaggo
72 = Dhp 212, Piyavaggo
73 = Dhp 210, Piyavaggo
74 = Dhp 211, Piyavaggo
75 = Dhp 203, Sukhavaggo
76 = Dhp 204, Sukhavaggo
77 = Dhp 290, Pakiṇṇakavaggo
78 = Kosalasaṃyuttaṃ 2.3 v.1
79 = Dhp 193, Buddhavaggo
80 = Dhp 83, Paṇḍitavaggo
81 = Dhp 201, Sukhavaggo
82cd cf. Dhp 333cd, Nāgavaggo
83 = Ud-v 30.23

- There are 15 parallels and two partial parallels from Pāḷi Dhp.
- Atthavarggaḥ does not seem to be a very apt title for this chapter, and on the basis of collocation it may have been better named as the Sukhavarggaḥ, as that word occurs in 14 of the verses, and a number of the other are related through the synonym *priya*.
- The last verse has no parallel in the Pāḷi texts, but a parallel is found in the Udānavarga.

6: Śokavarggaḥ, 12 verses

84 = Ud 8.8
85 = Ud 8.8
86 = Dhp 90, Arahantavaggo
87 = Dhp 92ab-ef, Arahantavaggo
88 = Dhp 96, Arahantavaggo
89 = Dhp 94, Arahantavaggo
90 = Dhp 321, Nāgavaggo
91 = Dhp 322, Nāgavaggo
92cd = Dhp 323cd, Nāgavaggo

93 = Dhp 81, Paṇḍitavaggo
94 = Dhp 9, Yamakavaggo
95 = Dhp 10, Yamakavaggo

- There are 9 parallels and one partial parallel from the Dhammapada.
- There is no equivalent rubric to this chapter in the Pāḷi rescension. Only the first three verses mention *śoka*, and the rest seem to have nothing to do with the theme, so that it is again quite inapt.
- Other verses in Patna, however, do mention *śoka* or *śocati*, see 3, 19, 71, 138, 139, 140, 25, 70, 100, and 240.
- A better title on the grounds of theme, might have been the Arihantavarggaḥ.

7: Kalyāṇīvarggaḥ, 25 verses

96 = Dhp 116, Pāpavaggo
97 = Dhp 117, Pāpavaggo
98 = Dhp 118, Pāpavaggo
99 = M 7 vs. 3
100ab = Dhp 314ab, Nirayavaggo; cd cf. 17cd, Yamakavaggo
101ab = Dhp 314cd, Nirayavaggo; cd cf. 18cd, Yamakavaggo
102 = Dhp 119, Pāpavaggo
103 = Dhp 120, Pāpavaggo
104 cf. Dhp 119, Pāpavaggo
105 cf. Dhp 120, Pāpavaggo
106 = Dhp 124, Pāpavaggo
107 = Dhp 71, Bālavaggo
108 = Ud-v 9.18a-d
109 = Jā 466 v. 36
110 = Devaputtasaṃyuttaṃ, 3.2 v. 4
111 = Devaputtasaṃyuttaṃ, 3.2 v. 5
112 = Devaputtasaṃyuttaṃ, 3.2 v. 6
113 = Dhp 307, Nirayavaggo
114 = Dhp 306, Nirayavaggo
115 = Dhp 125, Pāpavaggo
116 = Dhp 123, Pāpavaggo
117 = Dhp 291, Pakiṇṇakavaggo
118
119
120

- There are 14 parallels and two partial parallels from the Dhammapada.
- The title of this chapter does not appear in the Pāḷi, and *Kallāṇ*- only appears in the first verse here.
- Other verses in the Patna collection, however, do mention *kallāṇ*-, cf. 64, 303, 304, 305, 347.
- On the grounds of word collocation Pāpavarggaḥ might have been a better title, as that word occurs in 96, 97, 102, 103, 104, 105, 106, 107, 108, 113, 115, and 116.

- If it was named after its theme we might have expected it to be called Kaṃmavarggaḥ.
- At the end there are three matrācchandas verses tagged on, that have no parallel in any of the other Dharmapadāni collections. They also do not appear to have much to do with the theme, and do not mention *pāpa* either, so that they seem to be intrusive.

8: Puṣpavarggaḥ, 16 verses (= 4: Pupphavaggo, 15 verses)

121 = Dhp 54
122 = Dhp 55
123 = Dhp 56
124 = Dhp 57
125 = Dhp 51
126 = Dhp 52
127 = Dhp 49
128 = Dhp 47
129 = Dhp 48
130 = Dhp 53
131 = Dhp 44
132 = Dhp 45
133 = Dhp 377, Bhikkhuvaggo
134 = Dhp 46
135 = Dhp 58
136 = Dhp 59

- This is the chapter that is closest in the two rescensions, with all but one of the Pāḷi verses also occurring in this collection (verse 50 appears elsewhere in the Āttavarggaḥ as a parallel to Patna verse 309), and only one verse occurs here that is not found in the parallel chapter.

9: Tahnavarggaḥ, 20 verses (= 24: Taṇhāvaggo, 26 verses)

137 = Dhp 334
138 = Dhp 335
139 = Dhp 336
140a-d = Dhp 337a-d; for ef cf. 216cd
141 = Iti 15.1
142 = Iti 15.2
143 = Dhp 345
144 = Dhp 346
145 = Dhp 186, Buddhavaggo
146 = Dhp 187, Buddhavaggo
147 = Dhp 352
148 = Dhp 341
149 = Dhp 342
150 = Dhp 348
151 = Dhp 344

152 = Dhp 356
153 = Dhp 357
154 = Dhp 358
155 = Dhp 99, Arahantavaggo
156 = Dhp 338

- There are 17 parallels from Pāḷi Dhp.
- This is again a good parallel to the Pāḷi collection, with 15 of the verses in the latter also occurring here.
- There is strong word collocation throughout the chapter.

10: Malavarggaḥ, 17 verses (= 18: Malavaggo, 21 verses)

157 = Dhp 241
158 = Dhp 242
159 = Dhp 243
160 = Dhp 240
161 = Dhp 235
162b cf. Dhp 239cd; cd = Dhp 236cd
163 = Dhp 239
164 = Dhp 244
165 = Dhp 245
166 = Dhp 252
167 = Dhp 163, Attavaggo
168ab = Dhp 163ab, Attavaggo
169ab = Dhp 316ab; c-f = 317, Nirayavaggo
170 = Dhp 318, Nirayavaggo
171 = Dhp 11, Yamakavaggo
172 = Dhp 12, Yamakavaggo
173 = Dhp 209, Piyavaggo

- There are 14 parallels and three partial parallels from Pāḷi Dhp.
- The first 10 verses find parallels in the Pāḷi Malavaggo, but the rest are found elsewhere in the collection.
- As in the Pāḷi, the collection of these verses has been made through consideration of the theme of impurity (mala, saṃkiliṣṭa, vajja, etc.) which runs throughout the chapter.

11: Bālavarggaḥ, 21 verses (= 5: Bālavaggo, 16 verses)

174 = Dhp 66
175 = Dhp 67
176 = Dhp 68
177 = Dhp 72
178 = Dhp 73
179 = Dhp 74a-d
180 = Dhp 74 ef, 75 ab
181 = Dhp 75 c-f

182 = Brāhmaṇasaṃyuttaṃ 1.3
183 = Sakkasaṃyuttaṃ 1.4 v. 8
184 = Dhp 63
185 = Dhp 60
186 = Iti 76.5
187 = Iti 76.6
188 = Iti 76.2
189 = Iti 76.4
190 = Iti 76.7 a-d
191 = Dhp 64
192 = Dhp 65
193 = Dhp 121, Pāpavaggo
194 = Dhp 122, Pāpavaggo

- There are 14 parallels from the Dhammapada.
- 12 out of the 16 verses in the Pāḷi Bālavaggo find parallels in this chapter.
- Notice that the five verses from the Itivuttaka collection occur in a different sequence in the Pāḷi collection.

12: Daṇḍavarggaḥ, 21 verses (= 10: Daṇḍavaggo, 17 verses)

195 = Dhp 141
196 = Dhp 142
197 = Dhp 133
198ab cf. Dhp 134ab; cd = Aṅg Bk. 8. 3.9 v.6cd
199 = Dhp 134
200 = Dhp 135
201a = Dhp 135a; c-f = Dhp 315c-f, Nirayavaggo
202 = Dhp 130
203 = Dhp 131
204 = Dhp 132
205a-d = Dhp 78; ef = Dhp 76ef, Paṇḍitavaggo
206 = Dhp 76, Paṇḍitavaggo
207 = Dhp 77, Paṇḍitavaggo
208 = Devatāsaṃyuttaṃ 4.2 v. 7
209 = Dhp 152, Jarāvaggo
210 = Dhp 309, Nirayavaggo
211a-c = Dhp 310a-c, Nirayavaggo; for line d cf. Jā 457, 470, 488, etc.
212d = Jā 467.4 d
213 = Vin. Cv. Saṅghabhedakakkhandakaṃ, Nālāgiripesanaṃ, vs. 1
214
215 = Dhp 320, Nāgavaggo

- There are 13 parallels and four partial parallels from the Pāḷi Dhammapada.
- Although this chapter is longer than its Pāḷi equivalent, less than half of the Pāḷi verses found in that chapter are paralleled here.
- There appears to be no parallel to verse 214 in the ancient traditions.

13: Śaraṇavarggaḥ, 23 verses

216 = Dhp 188, Buddhavaggo
217 = Dhp 189, Buddhavaggo
218 = Dhp 190, Buddhavaggo
219 = Dhp 192, Buddhavaggo
220 = Jā 334.1
221 = Jā 334.2a-d
222 = Jā 334.3
223 = Jā 334.4a-d
224 = Dhp 169, Lokavaggo
225 cf. Dhp 169, Lokavaggo
226 = Dhp 364, Bhikkhuvaggo
227 = Tha 303
228 cf. Tha 303
229 = Dhp 155, Jarāvaggo
230 = Dhp 156, Jarāvaggo
231 = Dhp 91, Arahantavaggo
232 = Dhp 175, Lokavaggo
233 = Dhp 146, Jarāvaggo
234 = Dhp 315, Nirayavaggo
235 = Dhp 264, Dhammaṭṭhavaggo
236 = Dhp 265, Dhammaṭṭhavaggo
237 = Dhp 339, Taṇhāvaggo
238 = Dhp 221, Kodhavaggo

- There are 16 parallels from Pāḷi Dhp.
- Only the first four verses mention *śaraṇa* or seem to have anything to do with that theme. The chapter appears to be quite miscellaneous in character.

14: Khāntivarggaḥ, 22 verses

239 = Dhp 184, Buddhavaggo
240 = Dhp 225, Kodhavaggo
241 = Dhp 300, Pakiṇṇakavaggo
242 = Dhp 301, Pakiṇṇakavaggo
243 = Dhp 299, Pakiṇṇakavaggo
244 = Dhp 181, Buddhavaggo
245 = Dhp 98, Arahantavaggo
246 = Iti 27.2
247 = Iti 27.3, 4
248ab cf. Jā 169 ab; cd = Yakkhasaṃyuttaṃ 4 v. 3cd
249 = Yakkhasaṃyuttaṃ 4 v. 3
250acd = Yakkhasaṃyuttaṃ 4 v. 3; b cf. Dhp 301d, Pakiṇṇakavaggo
251acd = Yakkhasaṃyuttaṃ 4 v. 3; b cf. Dhp 299d, Pakiṇṇakavaggo
252 = Iti 27.5
253 = Dhp 5, Yamakavaggo
254 = Dhp 6, Yamakavaggo

255 = Dhp 197, Sukhavaggo
256 = Dhp 199, Sukhavaggo
257ab = Dhp 200ab, Sukhavaggo
258 = Dhp 170, Lokavaggo
259 = Dhp 148, Jarāvaggo
260a = Tha 73a; d cf. Sn. 44c

- There are 17 parallels and one partial parallel from Pāḷi Dhp.
- The chapter title (as with the Kalyāṇīvarggaḥ) appears to have taken its name from the keyword in the first line, and the rest of the verses are only vaguely related to the theme.

15: Āsavavarggaḥ, 17 verses

261 = Dhp 85, Paṇḍitavaggo
262 = Dhp 86, Paṇḍitavaggo
263 = Dhp 87, Paṇḍitavaggo
264 = Dhp 88, Paṇḍitavaggo
265 = Dhp 89, Paṇḍitavaggo
266 = Dhp 292, Pakiṇṇakavaggo
267 = Dhp 293, Pakiṇṇakavaggo
268 = Dhp 253, Malavaggo
269bcd = Dhp 226bcd, Kodhavaggo
270 = Dhp 93, Arahantavaggo
271 = Dhp 271, Dhammaṭṭhavaggo
272 = Dhp 272, Dhammaṭṭhavaggo
273 = Ud-v 32.23
274 = Dhp 126, Pāpavaggo
275 = Dhp 82, Paṇḍitavaggo
276 = Dhp 179, Buddhavaggo
277 = Dhp 180, Buddhavaggo

- There are 11 parallels and two partial parallels from the Pāḷi Dhammapada.
- Word collocation is strong with *āsava* being mentioned in 265-270 (261-265 form a sequence, which culminates in a mention of the khīṇāsava), 272 (271 and 272 form a pair), 273, and 274.
- The last three verses, although they do not mention *āsava*, are related thematically.

16: Vācāvarggaḥ, 28 verses

278 = Dhp 281, Maggavaggo
279 = Dhp 231, Kodhavaggo
280 = Dhp 232, Kodhavaggo
281 = Dhp 233, Kodhavaggo
282 = Dhp 234, Kodhavaggo
283 = Dhp 227, Kodhavaggo
284 = Dhp 228, Kodhavaggo
285

286 = Dhp 229, Kodhavaggo
287 = Dhp 230, Kodhavaggo
288 = Dhp 262, Dhammaṭṭhavaggo
289ab = Dhp 261ab, cd = Dhp 263cd, Dhammaṭṭhavaggo
290 = Dhp 19, Yamakavaggo
291 = Dhp 20, Yamakavaggo
292 = Dhp 224, Kodhavaggo
293 = Dhp 177, Lokavaggo
294 = Dhp 217, Piyavaggo
295 = Dhp 308, Nirayavaggo
296 = Dhp 311, Nirayavaggo
297 = Dhp 176, Lokavaggo
298 = Jā 331.2
299 = Sn 3.10 v.1
300 = Sn 3.10 v.2
301 = Sn 3.10 v.3
302 = Sn 3.10 v.4
303 cf. Jā 88
304 cf. Jā 88
305ab cf. Jā 88ab

- There are 18 parallels and one partial parallel from the Dhammapada.
- This is a strong thematic collection based on speech and speaking (*vācā-, -bhāṇikam, praśaṃsito, praśaṃsanti, vākkaraṇa-, saccaṃ, bhāṣamāno, saccaṃ bhaṇe, saccavādinaṃ, muṣāvādissa, dubbhāṣitā, bhāṣeyā*).
- There is no parallel to 285 in any of the rescensions of the Dharmapadāni verses.
- The parallels to the last 8 verses of this chapter are from outside the Dhammapada.

17: Āttavarggaḥ, 21 verses (= 12: Attavaggo, 10 verses)

306 = Dhp 162
307 = Dhp 161
308 = Dhp 165
309 = Dhp 50, Pupphavaggo
310abc cf. Dhp 50, Pupphavaggo; d = Jā 475 v. 2b
311 = Kosalasaṃyuttaṃ 1.4 vs. 1
312 = Dhp 157
313 = Dhp 305, Pakiṇṇakavaggo
314a-d = Dhp 164a-d; ef = Dhp 162 ef
315 = Dhp 164
316ac = Dhp 158ac
317 = Dhp 158
318 = Dhp 159
319 = Dhp 104, Sahassavaggo
320 = Dhp 105, Sahassavaggo
321 = Dhp 160
322 = Dhp 380, Bhikkhuvaggo
323

324 = Dhp 379, Bhikkhuvaggo
325 = Dhp 166
326 = Dhp 84, Paṇḍitavaggo

- There are 17 parallels and three partial parallels from the Dhammapada.
- All but one of the verses (163, parallel to Patna 167) found in the Pāḷi Attavaggo are also found in the Āttavarggaḥ.
- There is no parallel to verse 323.
- Word collocation on *ātta* has been the organising principle behind this chapter.

18: Dadantīvarggaḥ, 15 verses

327 = Dhp 249, Malavaggo
328 = Dhp 250, Malavaggo
329a-d = Dhp 144, Daṇḍavaggo; ef = Sn 2.9 v. 7cd
330
331 = Dhp 303, Pakiṇṇakavaggo
332 cf. Devatāsaṃyuttaṃ 4.6 v. 1
333 = Dhp 97, Arahantavaggo
334 = Dhp 182, Buddhavaggo
335 = Dhp 38, Cittavaggo
336 = Ud-v 31.25
337abd = Brāhmaṇasaṃyuttaṃ, 2.6 v. 2abd
338bcd = Dhp 178bad, Lokavaggo
339 = Tha 507
340 = Tha 508
341 = Tha 509

- There are 6 parallels and one partial parallel from the Dhammapada.
- This chapter is apparently named after the first word in the first verse. Most of the verses have no relation to giving.
- A more fitting title might have been *Śraddhavarggaḥ*, as the word *śraddha* occurs in 8 of the 15 verses, and 2 more can be included as they are in a sequence that does have the word *śraddha* in it.
- There is no parallel to verse 330 in the other rescensions.
- Out of the last 6 verses, 5 are from outside the Dhammapada.

19: Cittavarggaḥ, 18 verses (= 3: Cittavaggo, 12 verses)

342 = Dhp 33
343 = Dhp 34
344 = Dhp 37
345 = Dhp 35
346 = Dhp 36
347 = Dhp 39
348 = Dhp 79, Paṇḍitavaggo
349 = Dhp 41
350 = Dhp 40

351 = Dhp 13, Yamakavaggo
352 = Dhp 14, Yamakavaggo
353 cf. Ud-v 31.12
354 cf. Ud-v 31.18
355 cf. Ud-v 31.13
356 cf. Ud-v 31.19
357 = Dhp 183, Buddhavaggo

- There are 12 parallels from the Pāḷi Dhammapada.
- The verse pairs 353 and 354, and 355 and 356 are variations on 351 and 352 that have arisen through keyword substituton.

20: Māggavarggaḥ, 18 verses (= 20: Maggavaggo, 17 verses)

358 = Dhp 273
359 = Dhp 275cd and 276
360 = Dhp 274 and 275ab
361 = Dhp 283
362 = Dhp 284
363 = Dhp 285
364 = Dhp 286
365 = Dhp 287
366 = Dhp 288
367
368 cf. Dhp 289; for b cf. Aṅg Bk. 8. 5. 9 v.2b
369ab = Devatāsaṃyuttaṃ, 5.8 v. 3; cd cf. Dhp 289cd
370acd = Aṅg Bk. 8. 5. 9 v.2acd
371
372a = Aṅg Bk. 8. 5. 9 v.2a; cd = Dhp 31cd, Appamādavaggo
373 = Dhp 277
374 = Dhp 279
375 = Dhp 282

- There are 12 parallels and two partial parallels from the Pāḷi Dhammapada.
- There are no parallels for the verses 367 and 371 in any of the existing collections.

21: Sahasravarggaḥ, 22 verses (= 8: Sahassavaggo, 16 verses)

376 = Dhp 100
377 = Dhp 102
378 = Dhp 103
379 = Dhp 106
380 = Dhp 107
381 = Dhp 108
382 = Ud-v 24.21
383 = Ud-v 24.22
384 = Ud-v 24.23
385ab = Dhp 106ab; cd = Dhp 70cd, Bālavaggo

386 = Ud-v 24.17
387 = Ud-v 24.18
388 = Ud-v 24.19
389 = Dhp 70, Bālavaggo
390 = Dhp 110
391 = Dhp 111
392 = Dhp 112
393 = Dhp 113
394 = Dhp 115
395 = Dhp 114
396ac = Dhp 110ac
397 = Ud-v 24.8

- There are 13 parallels and two partial parallels from the Pāḷi Dhammapada.
- The parallels from Udānavarga in this chapter are all variations on verses also found in the Pāḷi that have arisen through keyword substitution.

22: [Uragavarggaḥ], 17 verses (= Uragasuttaṃ, Sn 1.1 17 verses)

398 = Sn 1.1 v.5
399 = Ud-v 32.62, Bhikṣuvargaḥ
400 = Ud-v 32.63, Bhikṣuvargaḥ
401 = Ud-v 32.64, Bhikṣuvargaḥ
402 = Sn 1.1 v.1
403 = Ud-v 32.65, Bhikṣuvargaḥ
404 = Sn 1.1 v.2
405 = Ud-v 32.57, Bhikṣuvargaḥ
406 = Ud-v 32.58, Bhikṣuvargaḥ
407 cf. Sn 1.1 v.2
408 = Ud-v 32.59, Bhikṣuvargaḥ
409acd = Sn 1.1 v.2acd
410 = Sn 1.1 v.3
411 = Sn 1.1 v.8
412 = Sn 1.1 v.9
413 = Sn 1.1 v.16
414a = Sn 1.1 v.15a; bcd = Sn 1. 1 v.14bcd

- This chapter is not found in the Pāḷi collection, but at the beginning of Suttanipāta, which is another collection of verse texts.
- Again the parallels from Udānavarga in this chapter are all variations on verses that are also found in the Pāḷi that have arisen through keyword substitution (for a detailed study of this material please see the Uraga Verses elsewhere on this website).
- Note that the name of this chapter is not found in the manuscript, and has been employed by Cone following Roth's suggestion.

A Further Consideration

Having now examined in some detail the contents of the Patna collection it appears clear that the chapters where there are strong parallels to the titles in the Pāḷi are also the most cohesive as collections. The chapters in Patna many times appear to have been rather loosely collected and titled, and, as I have suggested in the notes, a number of the chapters might have found better titles if the redactors had paid more attention to collocation or theme.

It may be that when collecting material the organising principles were not properly understood in some of the schools, like the one Patna belongs to, and that the rubrics may have become more or less arbitrary. This would then account for the divergence in the titling that we now find in the various rescensions.

The Prosody of the Patna Dharmapada

The prosody of the Patna Dharmapada is essentially the same as the prosody found in the Pāḷi rescension of the text. In the description below I will follow in outline my Introduction to the Prosody of the Dhammapada, and will add in comparative statistics from the Pāḷi text in square brackets.

1: Preliminaries

Resolution

As in the Pāḷi text we find in the Patna Dharmapada that resolution of a presumed heavy syllable into two light syllables is a common feature of the prosody. Here also we see that the rule of resolution has been adhered to. The rule states that when resolution takes place it always involves the first two syllables of a word (including words that appear in compound, and after a prefix).

In the following text I have counted 67 instances of resolution, roughly half of which involve the 1st syllable in the line. Most of the resoltuions occur in Śloka lines, but some also in Tuṭṭhubha / Jagatī lines, which are marked in red below (the lines marked in green are from a very unusual Aupacchandasaka line).

Syllables	Resolution (total: 67 instances [Dhp = 61])
1st:	(34 instances [26]): 8a, 9a, 20c, 21c, 39a, 47d, 51c, 61cd, 92a, 107a, 108ac, 113d, 115d, 125a, 144d, 173a, 178a, 183a, 205ab, 271c, 274d, 283e, 291e, 296d, 299a, 324b, 349a, 350b, 357b, 367a, 381d.
3rd:	(2 instances [0]): 42d, 199b.
4th:	(16 instances [17]): 8a, 82d, 159d, 203d, 217b, 279d, 280d, 281d, 284a, 352bd, 354bd, 356bd, 396d.
5th:	(4 instances [2]): 14a, 109c, 119c, 269a.
6th:	(9 instances [14]): 26e, 128a, 129a, 208a, 244c, 266a, 357a, 360e, 361c.
7th:	(2 instances [3]): 39c, 119c.

There is another possible case of resolution at 375a, but I believe there we need to read -bhavati = -bhoti.

Replacement

There is also a rule of replacement, where 2 presumed light syllables are replaced by a heavy one, and there we can understand again that it is the first two syllables in a word that are light. Replacement in this text takes place at 115c, 227c, 228c, and 350c, which are all Triṣṭubh lines.

Changes in word form

There are many changes that take place in the forms of words in order to meet the requirements of the metre. Below an attempt has been made to collect all the instances of this phenonema that I have noticed. Some forms are doubtful because of a lack of evidence, and I have tried to err on the side of caution.

long ī at the end of a word (14 instances [36]):[6]

ratī 60c, 211b
munī 127d
īva 156b
gatī 211a
sugatī 213d
khāntī 239a
ayiragarahī 302c
vaṭṭhī 351b, 352b, 353b, 354b, 355b, 356b

long ī medially (13 instances [14]):

satīmā 9d
bitīyatā, 11b
satīmato, 28a, 78a
paṭīlābho 82c, 334c
ahirīkena 164a
hirīmatā 165a
tritīyaṃ 210d
satīmanto 231a
satīmatāṃ 244d
jutīmanto 265e
[a]nupaśśīnāṃ 268a

other vowels lengthened medially (1 instance [6]):

-*śārīro* 147e
appāmātto 301a

consonants doubled unhistorically (3 instances [6]):

soggatiṅ 101d
kaṭukapphalaṃ 174d
akkuśalā 414b

shortening of vowels (6 instances [6]):

bhuñjeyă 295c
mucceyă 303b, 304b, 305b

[6] There is a great disrcepency between the Pāḷi and Patna texts here, because in the former many present tense verbs have their endings lengthened m.c. (e.g. *ramatī, vijjatī, jayatī, nayatī, āpajjatī, palavatī, sahatī, bhāvayatī, labhatī*). This makes me think that the underlying morphology of these verbs in the original dialect was most probably *ramate, vijjate, jayate, nayate, āpajjate, palavate, sahate, bhāvayate, labhate*.

paṭijāggreyă 312d
śiccheyă 375c

consonant groups simplified (7 instances [4]):
dukham 1e, 75b, 273c[7]
dukhena 80c
-*dukhaṃ* 144d
dukhā 145c
dukhitaṃ 260a

anusvāra dropped (12 instances [12]):
addhāna 141b
paṭivadeyu 197b
phuseyu 197d
viśśāsa 212c, 272c
yesa 270d
pūjeyu 285b
garaheyu 285b
devāna 292d
māccāna 334d
buddhāna 341d, 357d

Another important matter affecting the prosody of the text is the inclusion of svarabhakti vowels (broken or partial vowels), which are written in the text, but are normally ignored when reciting. We find svarabhakti vowels in the following words (here and in the text itself I mark svarabhakti vowels with superscript):

[a]nupariyagu 247b
ayiragarahī 302c
ayirakāntaṃ 339d
ayirapathesu 120b
ayirapravedite 348c
ayiraṃ 71b
ayirā 120b
ayiro 246d
arahanto 245c
arihati 94d, 95d, 287b
ariyāṇāṃ 15d, 69a, 314b, 315b
ariyasaccāni 218c
ekacariyām 313b
essariyaṃ 178c
kayirā 11c, 97ab, 98ab, 110a, 130b, 318a, 320c
kayirātha 29c, 74a, 85d, 97c, 98c
kileśehi 264d
naggacariyā 195a

[7] The 1st and 3rd of these appear to have no metrical reason for the simplification of the cluster.

paṭikayirātha 109c
prabhūtaratanā, 119a
payirāgate 104c, 105c
payirodametha 264c
payirupāsati 191b, 192b
rājariṣayo 247b
vayiraṃ 307d
viharantaṃ 7a, 8a
sacittapariyodamanaṃ 357c

It appears that owing to metrical licence these vowels were sometimes pronounced, and we must count the vowel towards the metre in the following words:

arahatāṃ 314a, 315a,
kileśam 3d
garaheyu 285b
viharan 26c,
viharaṃti 245c
viharāma 255d, 256d, 257d

Conjuncts not Making Position

In Pāḷi words do not normally begin with a conjunct consonant,[8] if in the morphology there could be a conjunct at the beginning of a word, normally it is first assimilated and then simplified, so that e.g. v. 2: **ppasannena* >> *pasannena* (cf. 348, *vippasannena*, where the conjunct reappears in a compound).

In Patna on the other hand normally the conjunct is written though in many cases we can see from the metre that this is orthographic only. In the following list I identify the places where I believe we have to ignore the conjunct in order to produce a correct reading metrically:

krodhaṃ 402a
cchijjati 362a
ṭṭhāṇesu 45c
ṭṭhāṇehi 292c
ṭṭhānāni 210a
ttāṇatā 366d
praṃñavā 317d
praṃñā 62c
praṃñāya 136c, 329f
praṃñe 205c
prakkhittā 233c
pracinantaṃ 128a
prapuṣpakāni 134c

[8] There are exceptions such as words like *brāhmaṇa*, but we nearly always need to disregard the conjunct in these cases to correct the metre.

prabhavanti 84c
pramatta- 137a
pravrajito 239c
prahāya 291c
prācchanti 25c
prāṇe 246c
prāmojjaṃ 61c
precca 3a, 4a
preccasārī 411a, 412a
byūhaya 363c
brahmuṇā 320b
brāhmaṇ- 34bd, 35d, 36d, 37b, 38d, 39d, 40d, 41b, 43d, 44d, 45d, 46b, 47d, 48d, 49d
mrīyanti 14c
vrajanti 144c
śreyo 381d
sapraṃñaṃ 9a, 10a

sometimes a conjunct that appears mid-word also has to be ignored:
anubrūhaye 181d
apraṃñassa 62a
aśraddho 332b
ujjuṃ 323c
vītajjaraṃ 40c

but there are also some places where we have to count the conjunct in order to get a good reading metrically:
prajehiti 131d, 132d
pratīto 176c
pradhānaṃ 195c
prabhāṃ 247g
prāṇesu 196c
prāpuṇema 120d

There are many places where we simply can't tell from the metre whether we should mark the preceding syllable as light or heavy. As the majority have to be marked light, I mark the following as light also:
praṃñassa 63b
praṇidhāya 302d
praduṣṭena 1c
pramajjati 20b, 21b 32f
pramajjittā 20a, 21a
pramajjeyā 27a
pramuñcati 133b
pravattāraṃ 206a

2: The Metres

In the text which follows there are 1734 lines in all (as against 1733 in the Pāḷi Dhammapada); and just as in the Pāḷi text there are just five metres found in the Patna Dharmapada:

1. Śloka (1393 lines = 696 pādayugas = 80% [86%])
2. Vaitālīya (96 lines = 6% [5%])
3. Aupacchandasaka (88 lines = 5% [0.5%])[9]
4. Triṣṭubh (129 lines = 7% [7%])
5. Jagatī (28 lines = 2% [2%])

I will give here a short description of the metres, though they are in all respects similar to the metres we find in Pāḷi Canonical prosody.

Śloka

The Śloka metre accounts for 80% of the verses in the Patna Dharmapada. It is an eight-syllable ardhasamavṛtta metre, having a normal or regular structure and 6 variations. The distribution of the lines is as follows:

Pathyā (580 pādayugas, 83% [82%])
mavipulā (44 pādayugas, 6% [7%])
bhavipulā (30 pādayugas, 4% [3%])
navipulā (22 pādayugas, 3% [2%])
ravipulā (9 pādayugas)
savipulā (6 pādayugas)
Anuṣṭubh (3 pādayugas)

[9] The reason for there being a higher percentage of Aupacchandasaka lines in Patna is because of the inclusion of the Uraga Verses, which also accounts for the total percentage of Śloka verses being less.

The Pathyā (normal) structure is as follows:

⏔⏓⏓⏓¦⏑−−×¦¦⏔⏓⏓⏓¦⏑−⏑×

As in all the Śloka lines the opening syllable of both the prior and the posterior lines may be a light syllable or a heavy syllable or occasionally two light syllables, when a heavy syllable is presumed resolved.[10] The 2nd, 3rd and 4th syllables are either light or heavy, though sometimes we can see that two lights are avoided in 2nd and 3rd positions, this is by no means always adhered to.[11] The last syllable is always counted as heavy, no matter what its natural weight, because there is a short pause after it (it is marked as × in the descriptions).

What was said above about the opening of the prior line also applies to the opening of the posterior line. Then comes the characteristic cadence to the pādayuga (pair of lines), light-heavy-light-heavy. The distinguishing mark of the Pathyā is the cadence of the prior line, and it is mainly the different structure of that section that account for the variations (vipulā).

The variations make up some 17% of the Śloka lines. The most common one in the Patna Dharmapada is mavipulā which has the following structure:

⏔⏓⏓⏓¦−,−−×¦¦⏔⏓⏓⏓¦⏑−⏑×

Many times (though not invariably) we find the opening of the prior line looks like this: −−⏑−¦, and there should be a break after the 5th syllable. If both of these characteristics are missing I think we are no longer dealing with mavipulā, but with an irregular line, and I mark 274a as such.

The other variations are less common and can be distinguished by their prior line cadences:

bhavipulā: ⏔⏓⏓⏓¦−⏑⏑×¦¦⏔⏓⏓⏓¦⏑−⏑×
navipulā: ⏔⏓⏓⏓¦⏑⏑⏑×¦¦⏔⏓⏓⏓¦⏑−⏑×
ravipulā: ⏔⏓⏓⏓¦−⏑−×¦¦⏔⏓⏓⏓¦⏑−⏑×
savipulā: ⏔⏓⏓⏓¦⏑⏑−×¦¦⏔⏓⏓⏓¦⏑−⏑×

[10] 29 of the Śloka lines (just over 2%) show resolution at the 1st syllable: 8a, 9c, 20c, 21c, 39a, 51c, 61cd, 92a, 107a, 108ac, 113d, 125d, 173d, 178a, 183a, 205ab, 271c, 274d, 283e, 291e, 296d, 299a, 324b, 349a, 357b, 367b.

[11] Syllables have been changed in weight to avoid this opening at the following places: 40c, 165a, 352b, 353b, 354b, 355b, 356b, and I also count *pr-* as making position at 176c and 335c to avoid this opening. The opening is found at 6b, 87b, 198c, 312c, 323b, 370d.

There is a further variation that turns up at 261c, 339a, and 357a, which I call the **Anuṣṭubh** variation, owing to its similarlity to the Vedic metre of that name. Its structure is as follows:

⏔ ⏓⏓⏓¦⏑–⏑×¦¦⏔ ⏓⏓⏓¦⏑–⏑×

That is, the prior line and the posterior line show the same structure.[12]

In this text as it stands there are some Śloka lines that are either short of a syllable or two, as 273b with 6 syllables, and 184a with 7 syllables; or have one syllable extra as at 6d, 73c, 147c, 158a, 174b, 207a, 209a, 212b, 232b, 245c, 257c, 259c, 306b, 307d, 312c, 340a, 360f, and 370d. Most of these lines can be corrected quite easily, and seem to be a question of orthography, rather than malformation. See the notes attending these lines.

Vaitālīya & Aupacchandasaka

These two metres are Mātrācchandas metres, whose structure is defined not by a syllable count, but by the number of mātras there are in a line,[13] and by structure of the opening and the cadence. In this text there are 96 lines (6% of the total) in the Vaitālīya metre; and 88 (5%) in Aupacchandasaka.

The basic form of the **Vaitālīya** line is as follows:

⏕⏕⏕¦–⏑–⏑×
⏕⏕⏕⏕¦–⏑–⏑×

We can see from this outline that the opening comes in pairs of two syllables, there being 6 mātra in the prior and 8 mātra in the posterior line.[14] The cadence, which is similar to that of the Śloka posterior line cadence, is always the same.

The two metres are similar in all respects except that there is an extra heavy syllable in penultimate position in the **Aupacchandasaka** metre, so that the structure is defined like this:

⏕⏕⏕¦–⏑–⏑–×
⏕⏕⏕⏕¦–⏑–⏑–×

Sometimes these metres are mixed together in a verse, as at 52, 149, and 151; and we also find one verse having a mixture of Śloka (ab) and Vaitālīya (cd) at 100 and 101.

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[12] In the Śloka variations there is one other that is tolerated occasionally in the Pāḷi Canonical texts, but which doesn't appear here, that is the **tavipulā**, which has the following structure ⏔ ⏓⏓⏓¦––⏑×.

[13] In Indian prosody a light syllable (⏑) is counted as one mātra and a heavy one (–) as two.

[14] Sometimes syncopation alters this structure, but not in a haphazard way, but always respecting the underlying structure of the line.

As the openings in these metres are in every respect similar, they can be treated together for description. In the prior line the form of the openings is as follows:

−−◡◡ 3c, 4c, 28a, 33ac, 52c, 104a, 105a, 119c, 131c, 132ac, 137c, 148c, 149a, 150c, 151ac, 160c, 161c, 162c, 213a, 239a, 276c, 277c, 363a, 398ac, 399ac, 400ac, 401ac, 402ac, 403ac, 404ac, 405ac, 406ac, 407ac, 408ac, 409ac, 410ac, 411ac, 412ac, 413c, 414c (58 lines = 62%)

◡◡−◡◡ 3a, 4a, 78ac, 101c, 118ac, 131a, 137a, 148a, 160a, 213c, 214ac, 239c, 300c, 301d, 362c (18 lines = 19%)

others (18 lines = 19%):

−◡−◡◡ 28c, 52a, 100c, 162a, 362a — this is a variation of the opening listed above, where the 1st syllable has to be counted as light to fit the metre.

−◡◡− 150a, 161a, 276a, 286a
−−− 149c, 301a
◡◡◡◡◡◡ 120a
◡−◡◡◡◡ 119a — the 2nd syllable is probably to be counted as light
−◡−◡ 277a, 300a, 363c — this is a syncopated form
−◡◡◡ 413a, 414a — these two lines are irregular, being one mātra short

The most common posterior opening looks like this:

◡◡−−◡◡ 4b, 28b, 78d, 131bd, 132bd, 137d, 148b, 149b, 150d, 151b, 160b, 213d, 239d, 276bd, 277d, 300bd, 362b, 363b, 398bd, 399bd, 400bd, 401bd, 402bd, 403bd, 404bd, 405bd, 406bd, 407bd, 408bd, 409bd, 410bd, 411d, 412d, 413bd, 414d (53 lines = 56%)

the following three are variations on this line:

◡◡◡◡−◡◡ 161b — with 3rd syllable resolved
−◡−−◡◡ 28d, 148b — with pādādiguru
◡◡−◡◡◡ 162d — with light 4th syllable

−−−◡◡ 3d, 4d, 33bd, 52bd, 78b, 100d, 101d, 119b, 120b, 137b, 148c, 150a, 151d, 161d, 162b, 213b, 214bd, 239b, 277b, 301bc, 362d, 363d, 411b, 414b (28 lines = 30%)

others (10 lines)

−◡◡−◡◡ 3b, 118b, 149c, 301e, 412b
−−−− 101b, 118b
−◡−◡◡◡ 119d — with syncopation
−◡−◡◡− 120d — with pādādilaghu and syncopation
◡−◡−−◡◡ 160d — irregular with 10 syllables and syncopation

Triṣṭubh & Jagatī

The Triṣṭubh and Jagatī are syllabic metres (varṇacchandas) having very similar structures. The difference being that Triṣṭubh has 11 syllables to the line, and Jagatī has the same structure with an extra light syllable is penultimate position.

In this text there are 129 lines in Triṣṭubh metre and 28 in Jagatī. There is usually 4 lines to the verse, but 291 and 329 contain 6 lines; and very unusually 247 has 7 lines. Verses written in Triṣṭubh metre prevail, while there are only 2 verses in Pure Jagatī, the others are mixed.

Pure Tristubh: 9, 10, 30, 65, 80, 84, 85, 109, 114, 121, 134, 143, 144, 195, 196, 210, 227, 228, 238, 246, 290, 291, 293, 332, 381
Pure Jagatī: 156, 278
Mixed Triṣṭubh/Jagatī: 71, 89, 115, 211, 247, 260, 302, 326, 329, 350
Mixed Triṣṭubh/Śloka: 11 ab = Śloka, cd = Triṣṭubh.

The outline of these metres is as follows:

⏓–⏑–¦⏓⏓⏓¦–⏑–(⏑)×

In the opening we sometimes find the 1st syllable has been resolved ⏑⏑–⏑–¦ (9c, 115d, 144d, 291e, 350b, 381d); and occasionally we come across the Vedic opening: ⏓–––¦ (vv. 109bd, 196b, 247d) .

The breaks come in various forms, with the structure –⏑⏑ prevailing (78%), no matter where the caesura is found:

¦–,⏑⏑ 9a, 10ac, 30d, 65c, 71ab, 80b, 84ad, 114ad, 121ac, 134b, 143c, 156ab, 195ad, 210cd, 211cd, 246cd, 247a, 260abcd, 278a, 290c, 291de, 293c
,¦–⏑⏑ 9b, 10b, 30b, 65b, 71c, 80ad, 85b, 89b, 109a, 114c, 115d, 121bd, 134a, 143a, 144abd, 156d, 195c, 196abd, 210b, 227ad, 228ad, 238abd, 246a, 247fg, 278c, 290ab
¦–⏑,⏑ 9c, 30a, 65ad, 84b, 85d, 89c, 115ab, 134c, 143d, 144c, 196c, 210a, 211ab, 238c, 291c
,–¦–⏑⏑ 9d, 71d, 156c, 247e, 278d

also with resolution:

,¦⏑⏑⏑⏑ 109c, 114b

we find the ravipulā, navipulā and savipulā breaks occasionally (13%):

,¦−⏑− 109bd, 134d, 143b, 247d, 293b
¦−,⏑− 227b, 228b

¦⏑,⏑⏑ 84c, 89ad, 291b, 293d, 302d
,¦⏑⏑⏑ 278b
,¦⏑⏑− 11c, 85a, 246b, 247b, 291a

as in the Pāḷi verses there are many irregular breaks (9%), which include the following:

¦−,− 115c, 227c, 228c — replacement of two presumed light syllables by one heavy at the 6th
,¦−− 290d, 291f — replacement of two presumed light syllables by one heavy at the 5th

¦−,⏑⏑− 85c — pausing at the 5th and restarting from the same position
¦−,−⏑− 293a — pausing at the 5th and restarting from the same position
¦−,−⏑ 80c — pausing at the 5th and restarting from the same position, with the 6th replaced
,¦−−⏑ 195b — having an irregular heavy 6th syllable
,¦−−−− 10d, 11d — very irregular lines
247c — a malformed line

[Dhammapado][15]

[Dhammapado]

1: Jama[16]

Yamakavaggo

SIDDHAṂ NAMAḤ SARVVABUDDHADHARMMĀRYYASAṂGHEBHYAḤ

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA

[1 = Dhp 1]

⏑−−−¦⏑−−−¦¦⏑−−−¦⏑−⏑− pathyā Śloka[17]
manopūrvvaṃgamā[18] dhammā manośreṣṭhā manojavā |
⏑⏑−⏑¦⏑−−−¦¦−⏑−−¦⏑−⏑−
manasā ca praduṣṭena bhāṣate[19] vā karoti vā |
⏑−−⏑¦⏑−−−¦¦−−−⏑¦⏑−⏑−
tato naṃ dukham[20] anneti[21] cakram vā vahato padaṃ ||

⏑−−−¦⏑−−−¦¦⏑−−−¦⏑−⏑−
manopubbaṅgamā dhammā manoseṭṭhā manomayā,
⏑⏑−−¦⏑−−−¦¦−⏑⏑−¦⏑−⏑−
manasā ce paduṭṭhena bhāsati vā karoti vā,
⏑−−−¦⏑−−−¦¦−−⏑⏑¦⏑−⏑−
tato naṃ dukkham anveti cakkaṃ va vahato padaṃ.

---

[15] This title is inferred from the usage in the text itself. From the end of the work we could infer a title *Dharmmapado*, but all the end-titles are Sanskritised (see further the note to the title at the end of this chapter). Cone titled the work *Patna Dharmapada*, which looks like a simplification of the end-title.

[16] This is how the chapter titles appear in Cone's edition, it is not clear whether they are found in the manuscript or extracted from the end-titles by Cone herself.

[17] All lines are to be understood as the pathyā form of the Śloka metre, unless otherwise indicated.

[18] -*v*- is always doubled after -*r*-, and no assimilation takes place. Pāḷi is unusual amongst the MIA languages in showing the development -*vv*- to -*bb*-.

[19] Notice that Patna retains the three sibilants: *manośreṣṭhā*, *manasā*, *bhāṣate*, whereas in Pāḷi they have all become one: *manoseṭṭhā*, *manasā*, *bhāsati*.

[20] This word is sometimes spelt with simple -*kh*- in Patna owing to metrical considerations, see 75b, 80c, 144d, 145c, 260a; but here and at 273c there is no metrical reason for the spelling.

[21] *anneti* shows regressive assimilation of the conjunct consonant. The Pāḷi form, which retains the complex cluster is more Sanskritic in this case.

[2 = Dhp 2]

⏑–––¦⏑–––¦¦⏑–––¦⏑–⏑–
ma[nopūrvvaṃ]gamā dhammā manośreṣṭhā manojavā |
⏑⏑–⏑¦⏑–––¦¦–⏑––¦⏑–⏑–
manasā ca prasannena bhāṣate vā karoti vā |
⏑––⏑¦⏑–––¦¦–––⏑¦⏑–⏑–
tato naṃ sukham anneti cchāyā vā anapāyinī ||

⏑–––¦⏑–––¦¦⏑–––¦⏑–⏑–
manopubbaṅgamā dhammā manoseṭṭhā manomayā,
⏑⏑––¦⏑–––¦¦–⏑⏑–¦⏑–⏑–
manasā ce pasannena bhāsati vā karoti vā,
⏑––⏑¦⏑–––¦¦––⏑⏑¦⏑–⏑–
tato naṃ sukham anveti chāyā va anapāyinī.

[3 = Dhp 15]

⏑⏑–⏑⏑¦–⏑–⏑–¦¦–⏑–––⏑⏑¦–⏑–⏑– Vaitālīya x 4
iha śocati precca[22] śocati pāpakam[mo ubhaya]ttha śocati[23] |
––⏑⏑¦–⏑–⏑–¦¦–––⏑⏑¦–⏑–⏑–
so śocati so vihaṃnyati[24] dṛṣṭā[25] kammakileśam[26] āttano[27] ||

⏑⏑–⏑⏑¦–⏑–⏑–¦¦–⏑–––⏑⏑¦–⏑–⏑– Vetālīya x 4
idha socati pecca socati pāpakārī ubhayattha socati,
––⏑⏑¦–⏑–⏑–¦¦–––⏑⏑¦–⏑–⏑–
so socati so vihaññati disvā kammakiliṭṭham attano.

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[22] I count *pr-* as not making position here to give the normal cadence.
[23] This line has an unusual opening (also found in the Pāḷi), which seems to have been acceptable to the both groups of bhāṇakas.
[24] *vihaṃnyati* is the passive of *vihanati*.
[25] Patna retains the *ṛ*-vowel, whereas the vowel develops to *a*, *i* (as here), or *u* in Pāḷi.
[26] I do not count *kileś-* as having a svarabhakti vowel here as that would produce an irregular opening.
[27] The long vowel is retained before a conjunct consonant, something which is usually avoided in Pāḷi, but regressive assimilation of the nasal to the stop (*ātma-* >> *ātta-*) still takes place.

[4ab = Dhp 16ab; cd = Dhp 18cd]

⏑⏑–⏑⏑¦–⏑–⏑–¦¦⏑⏑––⏑⏑¦–⏑–⏑– Vaitālīya x 4
iha[28] nandati precca nandati katapuṃño[29] ubhayattha nandati |
––⏑⏑¦[–⏑–]⏑–¦¦–––⏑⏑¦–⏑–⏑–
so nandati [ ]dati[30] dr̥ṣṭā kammaviśuddhim āttano[31] ||

⏑⏑–⏑⏑¦–⏑–⏑–¦¦⏑⏑––⏑⏑¦–⏑–⏑– Vetālīya x 4
idha nandati pecca modati katapuñño ubhayattha nandati,

––⏑⏑¦–⏑–⏑–¦¦–––⏑⏑¦–⏑–⏑–
so modati so pamodati disvā kammavisuddhim attano.

[5 = Dhp 3]

––⏑–¦⏑⏑⏑–¦¦⏑⏑⏑–¦⏑–⏑– navipulā
ākrośi maṃ avadhi maṃ ajini maṃ ahāsi me[32] |
––⏑⏑¦⏑–––¦¦––––¦⏑–⏑–
ye tāni upanahyanti veraṃ tesaṃ na śāmyati ||

––⏑–¦⏑⏑⏑–¦¦⏑⏑⏑–¦⏑–⏑– navipulā
akkocchi maṃ avadhi maṃ ajini maṃ ahāsi me,
–⏑–⏑¦⏑–––¦¦––––¦⏑–⏑–
ye ca taṃ upanayhanti veraṃ tesaṃ na sammati.

[6 = Dhp 4]

––⏑–¦⏑⏑⏑–¦¦⏑⏑⏑–¦⏑–⏑– navipulā
ākro[śi maṃ] avadhi maṃ ajini maṃ ahāsi me |
––⏑–¦⏑–––¦¦––––⏑¦⏑–⏑– 9 syllables
ye tāni nopanahyanti veraṃ tesaṃ upaśāmyati[33] ||

––⏑–¦⏑⏑⏑–¦¦⏑⏑⏑–¦⏑–⏑– navipulā
akkocchi maṃ avadhi maṃ ajini maṃ ahāsi me,
––⏑⏑¦⏑–––¦¦––––¦⏑–⏑–
ye taṃ na upanayhanti veraṃ tesūpasammati.

---

[28] *Iha* is the Sanskrit form of the word, which has developed to *idha* in Pāḷi.

[29] Patna normally writes the first consonant as anusvara in these forms. In the Pāḷi manuscripts the same convention normally prevails, but the custom in transcription is write it as the nasal of the class it belongs to.

[30] Roth: *so nandati s[o pramo]dati*; Shukla: *so nandati [so pramo]dati*. However, the reading cannot be reconstructed here with such certainty.

[31] This verse seems to combine Dhp 16 and 18, or it may be the Pāḷi has differentiated one verse into two. The Udānavarga and Gāndhārī rescensions agree with Patna.

[32] The opening of the posterior line allows two shorts in 2nd and 3rd positions, which again seems to have been as acceptable to the bhāṇakas in the Patna tradition as it was to the Pāḷi bhāṇakas.

[33] There are 9 syllables in this line, which is avoided in the Pāḷi by dropping niggahīta and subsequent sandhi of the vowels.

[7 = Dhp 7]

⏑–⏑–¦–,–––¦¦–⏑–⏑¦⏑–⏑– mavipulā
śubhā ’nupaśśiṃ vih^{a}rantaṃ indriyesu asaṃvr̥taṃ |
–⏑–⏑¦⏑––––¦¦⏑––––¦⏑–⏑–
[bhojana]mhi amāttaṃñū kuśīdaṃ hīnavīriyaṃ ||
––⏑⏑¦⏑––––¦¦––––¦⏑–⏑–
taṃ ve prasahate māro vāto rukkham va dubbalaṃ |

⏑–⏑–¦–,–––¦¦–⏑–⏑¦⏑–⏑– mavipulā
subhānupassiṃ vih^{a}rantaṃ indriyesu asaṃvutaṃ,
–⏑–⏑¦⏑––––¦¦⏑––––¦⏑–⏑–
bhojanamhi amattaññuṃ kusītaṃ hīnavīriyaṃ,
––⏑⏑¦⏑⏑––¦¦––––¦⏑–⏑– savipulā
taṃ ve pasahati māro vāto rukkhaṃ va dubbalaṃ.

[8 = Dhp 8]

⏑⏑–⏑–¦–,–––¦¦–⏑–⏑¦⏑–⏑– mavipulā
aśubhānupaśśiṃ vih^{a}rantaṃ indriyeṣu susaṃvr̥taṃ ||
–⏑–⏑¦⏑––––¦¦––––¦⏑–⏑–
bhojanamhi ca mā[ttraṃñū sa]ddhaṃ āraddhavīriyaṃ |
––⏑⏑⏑¦⏑––––¦¦––––¦⏑–⏑–
taṃ ve na prasahate māro vāto śelaṃ va parvvataṃ ||

⏑⏑–⏑–¦–,–––¦¦–⏑–⏑¦⏑–⏑– mavipulā
asubhānupassiṃ vih^{a}rantaṃ indriyesu susaṃvutaṃ,
–⏑–⏑¦⏑––––¦¦––––¦⏑–⏑–
bhojanamhi ca mattaññuṃ saddhaṃ āraddhavīriyaṃ,
–––⏑⏑¦⏑⏑––¦¦––––¦⏑–⏑– savipulā
taṃ ve nappasahati māro vāto selaṃ va pabbataṃ.

[9 = Dhp 328, Nāgavaggo]

⏑–⏑–¦–,⏑⏑¦–⏑––¦¦––⏑–,¦–⏑⏑¦–⏑–– Triṣṭubh x 4
sace labheyā[34] nipakaṃ sapraṃñaṃ[35] sāddhiṃcaraṃ sādhuvihāradhīraṃ |
⏑⏑–⏑–¦–⏑,⏑¦–⏑––¦¦⏑––,–¦–⏑⏑¦–⏑––
adhibhūya sabbāṇi pariśrav[āṇi] careyā[36] tenāttamano satīmā ||

⏑–⏑–¦⏑,⏑⏑¦–⏑––¦¦––⏑–,¦–⏑⏑¦–⏑–– Tuṭṭhubha x 4
sace labhetha nipakaṃ sahāyaṃ saddhiṃcaraṃ sādhuvihāridhīraṃ,
⏑⏑–⏑–¦–⏑,⏑¦–⏑––¦¦⏑–⏑,–¦–⏑⏑¦–⏑––
abhibhuyya sabbāni parissayāni careyya tenattamano satīmā.

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[34] The optative in Patna is an imperative in the Pāḷi, both can carry the same meaning.

[35] I take *-pr-* here and in the next verse as not making position to give the normal cadence.

[36] Read *careya* to correct the metre.

[10 = Dhp 329, Nāgavaggo]

–	–⏑–,¦–,⏑⏑¦–⏑––¦¦––⏑–,¦–⏑⏑¦–⏑–– Triṣṭubh x 4
no ce labheyā nipakaṃ sapraṃñaṃ   sāddhiṃcaraṃ sādhuvihāradhīraṃ |
––⏑–¦–,⏑⏑¦–⏑––¦¦––⏑–,¦––––¦–⏑––
rājā va rāṣṭaṃ vijitaṃ prahāya   eko ccare mātaṃgāranne va nāgo[37] ||

––⏑–¦⏑,⏑⏑¦–⏑––¦¦––⏑–,¦–⏑⏑¦–⏑––   Tuṭṭhubha x 4
no ce labhetha nipakaṃ sahāyaṃ   saddhiṃcaraṃ sādhuvihāridhīraṃ,
––⏑–¦–,⏑⏑¦–⏑––¦¦––⏑–,¦––⏑–¦–⏑––   irregular
rājā va raṭṭhaṃ vijitaṃ pahāya   eko care mātaṅgaraññe va nāgo.

[11 = Dhp 330][38]

––⏑⏑¦⏑–––¦¦–⏑––¦⏑–⏑–   pathyā x 2
ekassa caritaṃ śreyo   nāsti bāle bitīyatā |
––⏑–,¦⏑⏑–¦–⏑––¦¦––⏑–,¦––––¦–⏑––   Triṣṭubh x 2
eko ccare na ca pāpāni kay[i]rā   appussuko[39] mātaṃgāranne va nāgo[40] ||

––⏑⏑¦⏑–––¦¦–⏑––¦⏑––   pathyā x 2
ekassa caritaṃ seyyo   natthi bāle sahāyatā,
––⏑–,¦⏑⏑–¦–⏑––¦¦––––,¦––⏑–¦–⏑––   Tuṭṭhubha x 2
eko care na ca pāpāni kay[i]rā   appossukko mātaṅgaraññe va nāgo.

[12 = Aṅg Bk. 4. 17]

–⏑–⏑¦⏑–––¦¦–––⏑¦⏑–⏑–
chandadoṣabhayā mohā   yo dhammaṃ ativattati |
––⏑–¦–⏑⏑–¦¦–⏑––¦⏑–⏑–   bhavipulā
nīhīrate tassa yaśo   kālapakkhe va candramā ||

––––¦⏑–––¦¦–––⏑¦⏑–⏑–
chandā dosā bhayā mohā   yo dhammaṃ ativattati,
⏑–⏑⏑¦–⏑⏑–¦¦–⏑––¦⏑–⏑–   bhavipulā
nihīyati tassa yaso   kālapakkhe va candimā.

---

[37] This line is irregular, and cannot be taken as the extended form of the metre that sometimes turns up, as there is no caesura after the 5th.

[38] This is an extra verse that is not part of a pair. It has been brought in here because of the similarity to the vocabulary in the previous verses in lines c and d: *eko ccare ... mātaṃgāranne va nāgo*.

[39] Patna avoids the Vedic opening found in the Pāḷi by simplifying -*kk*- to -*k*-.

[40] The posterior line is very irregular.

[13 = Aṅg Bk. 4. 18]

–⏑–⏑¦⏑–––¦¦––––¦⏑–⏑–
chandadoṣabhayā mohā yo dhammaṃ nātivattati |
––⏑–¦–⏑⏑–¦¦–⏑––¦⏑–⏑– bhavipulā
āpūrate tassa yaśo śuklapakkhe[41] va candramā ||

––––¦⏑–––¦¦––––¦⏑–⏑–
chandā dosā bhayā mohā yo dhammaṃ nātivattati,
––⏑⏑¦–⏑⏑–¦¦–⏑––¦⏑–⏑– bhavipulā
āpūrati tassa yaso sukkapakkhe va candimā.

Jamavarggaḥ[42]
Yamakavaggo

[41] *śukla-* here is an occasion where conjunct assimilation has not taken place in Patna, although it has in the Pāḷi text.

[42] The Sanskritic nominative 3rd person singular ending -*aḥ* never occurs in the text itself where it is normally the same as in the Pāḷi text: -*o*.

2: Apramāda
Appamādavaggo

[14 = Dhp 21]

⏑––¦⏑⏑⏑⏑–¦¦⏑–––¦⏑–⏑– bhavipulā
apramādo amatapadaṃ pramādo maccuno padaṃ |
–⏑––¦⏑–––¦¦–⏑––¦⏑–⏑–
apramattā na mrīyanti[43] ye pramattā yathā matā ||

–⏑––¦⏑⏑⏑⏑–¦¦⏑–––¦⏑–⏑– bhavipulā
appamādo amatapadaṃ pamādo maccuno padaṃ,
–⏑––¦⏑–––¦¦–⏑––¦⏑–⏑–
appamattā na mīyanti ye pamattā yathā matā.

[15 = Dhp 22]

––⏑–¦⏑–––¦¦–⏑––¦⏑–⏑–
etaṃ viśeṣataṃ nyāttā apramādamhi paṇḍitā |
–⏑––¦⏑–––¦¦––––¦⏑–⏑–
apramāde pramodanti ayⁱrāṇāṃ[44] gocare ratā ||

––⏑–¦⏑–––¦¦–⏑––¦⏑–⏑–
etaṃ visesato ñatvā appamādamhi paṇḍitā,
–⏑––¦⏑–––¦¦––––¦⏑–⏑–
appamāde pamodanti arⁱyānaṃ gocare ratā.

[16 = Dhp 23]

––⏑–¦–⏑⏑–¦¦––⏑⏑¦⏑–⏑– bhavipulā
te jhāyino sātatikā niccaṃ dr̥ḍhaparākramā |
⏑–⏑–¦––––¦¦––––¦⏑–⏑– mavipulā
phusanti dhīrā nibbāṇaṃ yogacchemaṃ[45] anuttaraṃ ||

––⏑–¦–⏑⏑–¦¦––⏑⏑¦⏑–⏑– bhavipulā
te jhāyino sātatikā niccaṃ daḷhaparakkamā,
⏑–⏑–¦––––¦¦––––¦⏑–⏑– mavipulā
phusanti dhīrā nibbānaṃ yogakkhemaṃ anuttaraṃ.

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[43] I count *mr*- as not making position here to give the pathyā cadence, otherwise we have mavipulā with an unusual opening.

[44] The svarabhakti vowel needs to be ignored to correct the metre. Notice the metathesis *ariy*- >> *ayir*- which always occurs in this word in Patna; and that Patna retains the long -*ā*- vowel before anusvara, cf. also *medhāvīṃ* 206c; *aviñūṃ* 285c for instances of other vowels retaining length before anusvara.

[45] In Patna there is sometimes a development of -*kṣ*- to -*cch*-, whereas elsewhere (e.g. *rukkh*-, *pakkh*-) and in the Pāḷi it has developed to -*kkh*-. See 19 below for another example.

[17 = Dhp 26]

⏑–⏑⏑¦⏑–––¦¦––––¦⏑–⏑–

pramādam anuyuñjanti   bālā dummedhino janā |

–⏑––¦⏑–––¦¦⏑–––¦⏑–⏑–

apramādan tu[46] medhāvī   dhanaṃ śreṣṭhaṃ va rakkhati ||

⏑–⏑⏑¦⏑–––¦¦––––¦⏑–⏑–

pamādam anuyuñjanti   bālā dummedhino janā,

–⏑––¦⏑–––¦¦⏑–––¦⏑–⏑–

appamādañ ca medhāvī   dhanaṃ seṭṭhaṃ va rakkhati.

[18 = Dhp 29]

–⏑––¦⏑–––¦¦––⏑⏑¦⏑–⏑–

apramatto pramattesu   suttesu bahujāgaro |

⏑⏑––¦⏑–––¦¦–––⏑¦⏑–⏑–

abalāśśam va śīghrāśśo   hettā[47] yāti sumedhaso ||

–⏑––¦⏑–––¦¦––⏑⏑¦⏑–⏑–

appamatto pamattesu   suttesu bahujāgaro,

⏑⏑––¦⏑–––¦¦–––⏑¦⏑–⏑–

abalassaṃ va sīghasso   hitvā yāti sumedhaso.

[19 = Dhp 28]

⏑–⏑–¦⏑–––¦¦⏑–⏑⏑¦⏑–⏑–

pramādam apramādena   yadā nudati paṇḍito |

––––¦⏑–––¦¦⏑–––¦⏑–⏑–

praṃñāprāsādam āruyha   aśoko śokiniṃ prajāṃ |

–⏑––¦⏑–––¦¦––––¦⏑–⏑–

parvvataṭṭho va bhoma 'ṭṭhe[48]   dhīro bāle avecchati ||

⏑–––¦⏑–––¦¦⏑–⏑⏑¦⏑–⏑–

pamādaṃ appamādena   yadā nudati paṇḍito,

––––¦⏑–––¦¦⏑–––¦⏑–⏑–

paññāpāsādam āruyha   asoko sokiniṃ pajaṃ,

–⏑––¦⏑–––¦¦––––¦⏑–⏑–

pabbataṭṭho va bhummaṭṭhe   dhīro bāle avekkhati.

---

[46] Patna distinguishes the disjunctive *tu* as in Sanskrit, which has been assimilated to *ca* in Pāḷi.

[47] This illustrates the short form of the absolutive in Patna, which has the ending -*ttā* (see also e.g. *vijettā* 247a; *chettā* 361c; *pramajjittā* 20a; *vidittā* 134a; *acarittā* 229a; *adhiṣṭhihittā* 350b; *viśodhayittā* 410b; *nyāttā* 15a; *ñāttā* 34c; *pāttā* 348a).

[48] Read *bhomaṭṭhe*.

[20 = Dhp 172, Lokavaggo]

−−−⏑¦⏑−−−−¦¦−−−⏑¦⏑−⏑−
pūrvve cāpi pramajjittā   yo pacchā na pramajjati |
⏑⏑−−−¦⏑−−−−¦¦−⏑−−¦⏑−⏑−
so imaṃ[49] lokaṃ prabhāseti   abhramutto va candramā ||

−⏑−−¦⏑−−−−¦¦−−−−¦⏑−⏑−
yo ca pubbe pamajjitvā   pacchā so nappamajjati,
⏑⏑−−−¦⏑−−−−¦¦−−−−¦⏑−⏑−
sŏ imaṃ lokaṃ pabhāseti   abbhā mutto va candimā.

[21 ab = Dhp 172ab, Lokavaggo; cd = Sn 4.1 v.3cd]

−−−⏑¦⏑−−−−¦¦−−−⏑¦⏑−⏑−
pūrvve cāpi pramajjittā   yo pacchā na pramajjati |
⏑⏑−⏑−¦⏑−−−−¦¦⏑−⏑⏑¦⏑−⏑−
so imāṃ visattikāṃ loke   sato samativattati ||

−⏑−−¦⏑−−−−¦¦−−−−¦⏑−⏑−
yo ca pubbe pamajjitvā   pacchā so nappamajjati
⏑⏑−−−¦⏑−−−−¦¦−−−−¦⏑−⏑−
sŏ imaṃ lokaṃ pabhāseti   abbhā mutto va candimā.

−−−⏑¦⏑−−−−¦¦−−−⏑¦⏑−⏑−
yo kāme parivajjeti   sappasseva padā siro
⏑⏑−⏑−¦⏑−−−−¦¦⏑−⏑⏑¦⏑−⏑−
so imaṃ[50] visattikaṃ loke   sato samativattati.

[22 = Dhp 32]

−⏑−⏑¦⏑⏑−−¦¦⏑−−⏑¦⏑−⏑−   savipulā
apramādagaru bhikkhū   pramāde bhayadaṃśino |
⏑−−⏑¦⏑−−−−¦¦−−−−¦⏑−⏑−
abhavvo parihāṇāya   nibbāṇasseva santike ||

−⏑−⏑¦⏑−−−−¦¦⏑−−⏑¦⏑−⏑−
appamādarato bhikkhu   pamāde bhayadassivā,
⏑−−⏑¦⏑−−−−¦¦−−−−¦⏑−⏑−
abhabbo parihānāya   nibbānasseva santike.

---

[49] I read *sŏ imaṃ* here and in the following verses to allow for resolution, which gives an acceptable opening.

[50] The reading found in BJT is *somaṃ*, which I believe is a scribal correction. There is a v.l. listed there *sŏ imaṃ* which I prefer to take as it agrees with the lines above.

[23 = Dhp 31]

−⏑−⏑¦⏑⏑−−¦¦⏑−−⏑¦⏑−⏑− savipulā
apramādagaru bhikkhū pramāde bhayadaṃśino
−−⏑⏑¦⏑−−−¦¦⏑−−−¦⏑−⏑−
saṃyojanam aṇutthūlaṃ dahaṃ aggīva gacchati |

−⏑−⏑¦⏑−−−¦¦⏑−−⏑¦⏑−⏑−
appamādarato bhikkhu pamāde bhayadassivā,
−−⏑−¦⏑−−−¦¦⏑−−−¦⏑−⏑−
saṃyojanaṃ aṇuṃ thūlaṃ ḍahaṃ aggīva gacchati.

[24 = Dhp 327, Nāgavaggo]

−⏑−⏑¦⏑−−−¦¦−−⏑⏑¦⏑−⏑−
apramādaratā hotha saṃ cittam[51] anurakkhatha ||
−−−⏑¦⏑−−−¦¦⏑−−−¦⏑−⏑−
duggā uddharathāttānaṃ pake[52] sanno va kuñjaro |

−⏑−⏑¦⏑−−−¦¦⏑−⏑⏑¦⏑−⏑−
appamādaratā hotha sacittam anurakkhatha,
−−−⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
duggā uddharathattānaṃ paṅke sanno va kuñjaro.

[25 = Aṅg Bk. 6.30 v. 3]

[−]⏑−−¦⏑⏑⏑−¦¦⏑⏑−−¦⏑−⏑− navipulā
[a]pramāde[53] pramudino nipakā śīlasaṃvṛtā ||
−−−−¦⏑−−−¦¦−⏑−−¦⏑−⏑− mavipulā
te ve kālena prācchanti[54] yattha prātto na śocati |

−⏑−−¦⏑⏑⏑−¦¦⏑⏑−−¦⏑−⏑− navipulā
appamāde pamoditā nipakā sīlasaṃvutā,
−−−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
te ve kālena paccenti yattha dukkhaṃ nirujjhati.

---

[51] This should be written *saṃcittaṃ*.
[52] Scribal error, read: *paṃke*.
[53] The parallel (unrecorded in Cone's edition) helps us restore the meaning (and the metre) here; also in the next verse.
[54] I count *pr*- as not making position to give the pathyā cadence.

[26ab cf. Dhp 27; c-f = Iti 37]

[–]⏑––¦⏑––––¦¦⏑–⏑⏑¦⏑–⏑–
[mā] pramāde pramodetha   na kāmaratisandhave ||
––⏑⏑¦⏑––––¦¦–⏑––¦[⏑]–⏑–
evaṃ viharan ātāpī   śāntacitto ’nuddhato[55] |
––⏑⏑¦⏑⏑⏑––¦¦–––⏑¦⏑–⏑–
cetośamatham anuyutto   dukkhassantakaro siyā ||

–⏑–⏑¦⏑⏑–––¦¦––⏑⏑¦⏑–⏑–   irregular
mā pamādam anuyuñjetha   mā kāmaratisanthavaṃ
–⏑––¦⏑––––¦¦––⏑⏑¦⏑–⏑–
appamatto hi jhāyanto   pappoti vipulāṃ sukhaṃ.

––⏑–¦––––¦¦–⏑––¦⏑–⏑–   mavipulā
evaṃvihārī ātāpī   santavuttī anuddhato,
––⏑⏑¦⏑⏑⏑––¦¦⏑–––¦⏑–⏑–
cetosamatham anuyutto   khayaṃ dukkhassa pāpuṇe.

[27 = Dhp 168, Lokavaggo]

–––⏑¦⏑––––¦¦––⏑⏑¦⏑–⏑–
uṭṭheyā[56] na pramajjeyā   dhammaṃ sucaritaṃ care |
–⏑––¦⏑––––¦¦––––¦⏑–⏑–
dhammacārī [sukhaṃ] śeti   aśśiṃ[57] loke paramhi ca ||

––––¦⏑––––¦¦––⏑⏑¦⏑–⏑–
uttiṭṭhe nappamajjeyya   dhammaṃ sucaritaṃ care,
–⏑––¦⏑––––¦¦––––¦⏑–⏑–
dhammacārī sukhaṃ seti   asmiṃ loke paramhi ca.

[28 = Dhp 24]

––⏑⏑¦–⏑–⏑–¦¦⏑⏑––⏑⏑¦–⏑–⏑–   Vaitālīya x 4
uṭṭhāṇavato satīmato   śucikammassa niśāmmakāriṇo |
–⏑–⏑⏑¦–⏑–⏑–¦¦–⏑––⏑⏑¦–⏑–⏑–[58]
saṃyyatassa ca dhammajīvino   apramattassa yaśo ’ssa vaddhati ||

––⏑⏑¦–⏑–⏑–¦¦⏑⏑––⏑⏑¦–⏑–⏑–   Vetālīya x 4
uṭṭhānavato satīmato   sucikammassa nisammakārino,
–⏑–⏑⏑¦–⏑–⏑–¦¦–⏑––⏑⏑¦–⏑–⏑–
saññatassa ca dhammajīvino   appamattassa yasobhivaḍḍhati.

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[55] Although it creates an hiatus, we need to restore the akṣara *a-* here to correct the metre.
[56] The reading here would seem to confirm that *uttiṭṭhe* in the Pāḷi should be taken as an optative.
[57] This form is normally written *assiṃ* in Patna, see 67d, 158d, 224d, 225d.
[58] In both the prior and posterior lines we need to count the opening syllable as light to correct the mātra count.

[29 = Dhp 25]

––––¦⏑––––¦¦–⏑–⏑¦⏑–⏑–
uṭṭhāṇenā ’pramādena saṃyyamena damena ca |
––––¦⏑––––¦¦⏑–––¦⏑–⏑–
dīpaṃ kay^{i}rātha medhāvī yam ogho nādhipūrati ||

––––¦⏑––––¦¦–⏑–⏑¦⏑–⏑–
uṭṭhānenappamādena saṃyamena damena ca,
––––¦⏑––––¦¦––––¦⏑–⏑–
dīpaṃ kay^{i}rātha medhāvī yaṃ ogho nābhikīrati.

[30 = Dhp 280, Maggavaggo]

––⏑–¦–⏑,⏑¦–⏑––¦¦⏑–⏑–,¦–⏑⏑¦–⏑–– Triṣṭubh x 4
uṭṭhāṇakālamhi anuṭṭhihāno yuvā balī ālasiko upoko |
––⏑–¦–⏑⏑¦–⏑––¦¦––⏑–¦–,⏑⏑¦–⏑––
saṃsannasaṃkappamano kusīdo praṃñāya māggaṃ alaso na yeti ||

––⏑–¦–⏑,⏑¦–⏑––¦¦⏑–⏑–,¦–⏑⏑¦–⏑–– Tuṭṭhubha x 2
uṭṭhānakālamhi anuṭṭhahāno yuvā balī ālasiyaṃ upeto,
––⏑–¦–⏑,⏑¦–⏑––¦¦––⏑–¦–,⏑⏑¦–⏑–⏑– Tuṭṭhubha / Jagatī
saṃsannasaṅkappamano kusīto paññāya maggaṃ alaso na vindati.

[31 = Dhp 167, Lokavaggo]

––––¦⏑––––¦¦⏑––⏑¦⏑–⏑–
hīnaṃ dhammaṃ na seveyā pramādena na samvase |
–⏑––¦⏑––––¦¦⏑⏑––¦⏑–⏑–
micchadṛṣṭiṃ na seveyā na siyā lokavaddhano ||

––––¦⏑––––¦¦⏑––⏑¦⏑–⏑–
hīnaṃ dhammaṃ na seveyya pamādena na saṃvase,
––––¦⏑––––¦¦⏑⏑––¦⏑–⏑–
micchādiṭṭhiṃ na seveyya na siyā lokavaḍḍhano.

[32 = Dhp 259, Dhammaṭṭhavaggo]

⏑−⏑−¦−⏑⏑−¦¦−⏑−⏑¦⏑−⏑− bhavipulā
na tāvatā dhammadharo yāvatā bahu bhāṣati |
−⏑−−¦⏑−−−¦¦−−−−¦⏑−⏑−
yo tu appam pi sottāna[59] dhammaṃ kāyena phassaye[60] |
⏑−−⏑¦⏑−−−¦¦−−−⏑¦⏑−⏑−
sa ve dhammadharo hoti yo dhamme na pramajjati ||

⏑−⏑−¦−⏑⏑−¦¦−⏑−⏑¦⏑−⏑− bhavipulā
na tāvatā dhammadharo yāvatā bahu bhāsati,
−⏑−−¦⏑−−−¦¦−−−−¦⏑−⏑−
yo ca appam pi sutvāna dhammaṃ kāyena passati,
⏑−−⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
sa ve dhammadharo hoti yo dhammaṃ nappamajjati.

[33bcd = Dhp 371bcd, Bhikkhuvaggo]

−−⏑⏑¦−⏑−⏑−−¦¦−−−⏑⏑¦−⏑−⏑−− Aupacchandasaka x 4
dhammaṃ vicinātha apramattā[61] mā vo kāmaguṇā bhrameṃsu cittaṃ |
−−⏑⏑¦−⏑−⏑−−¦¦−−−⏑⏑¦−⏑−⏑−−
mā lohaguḍe gilaṃ pramatto kraṇḍe dukkham idan ti dayhamāno[62] ||

−⏑−⏑¦−⏑−⏑−¦¦−−−⏑⏑¦−⏑−⏑−− Vetālīya / Opacchandasaka
jhāya bhikkhu mā ca pāmado mā te kāmaguṇe bhamassu cittaṃ,
−−⏑⏑¦−⏑−⏑−−¦¦−−⏑−⏑⏑¦−⏑−⏑−− Opacchandasaka x 2
mā lohaguḷaṃ gilī pamatto mā kandi dukkham idan ti ḍayhamāno.

Apramādavarggaḥ
Appamādavaggo

[59] This is the alternative form of the absolutive in Patna, ending -*ttāna*; cf. also *chettāna* 134c, 144c; *prahattāna* 159c; *śottāna* 275c.

[60] Evidently the Patna reading employing the optative is to be preferred here as the Pāḷi hardly makes sense.

[61] I can find no parallel to this line in the Pāḷi texts.

[62] The metre is problematic in the Pāḷi here, something that is overcome in Patna by making *mā* modify *kraṇḍe* alone.

3: Brāhmaṇa
Brāhmaṇavaggo

[34 = Dhp 383]

−⏑−−¦⏑−−−−¦¦⏑−⏑⏑¦⏑−⏑−
chinna sūtraṃ parākrāmma   bhavaṃ praṇuda brāhmaṇa[63] |
−−−−¦⏑−−−−¦¦⏑⏑⏑−¦⏑−⏑−
saṃkhārāṇāṃ khayaṃ ñāttā   akathaso si brāhmaṇa ||

−⏑−−¦⏑−−−−¦¦−−⏑⏑¦⏑−⏑−
chinda sotaṃ parakkamma   kāme panuda brāhmaṇa,
−−−−¦⏑−−−−¦¦⏑⏑−−¦⏑−⏑−
saṅkhārānaṃ khayaṃ ñatvā   akataññūsi brāhmaṇa.

[35acd = Dhp 392acd]

−⏑−−¦⏑−−−−¦¦−−⏑⏑¦⏑−⏑−
yamhi dhammaṃ vijāneyā   vr̥ddhamhi daharamhi vā |
−−⏑−¦⏑−−−−¦¦−⏑−−¦⏑−⏑−
sakkacca[64] naṃ namasseyā   aggihotraṃ va brāhmaṇo[65] ||

−−−−¦⏑−−−−¦¦−−−−¦⏑−⏑−
yamhā dhammaṃ vijāneyya   sammāsambuddhadesitaṃ,
−−−−¦⏑−−−−¦¦−⏑−−¦⏑−⏑−
sakkaccaṃ taṃ namasseyya   aggihuttaṃ va brāhmaṇo.

[36abd = Dhp 392abd]

−⏑−−¦⏑−−−−¦¦−⏑−−¦⏑−⏑−
yamhi dhammaṃ vijāneyā   sammasaṃbuddhadeśitaṃ |
⏑−⏑⏑¦⏑−−−−¦¦−⏑−−¦⏑−⏑−
tam eva apacāyeyā   aggihotraṃ va brāhmaṇo ||

−−−−¦⏑−−−−¦¦−−−−¦⏑−⏑−
yamhā dhammaṃ vijāneyya   sammāsambuddhadesitaṃ,
−−−−¦⏑−−−−¦¦−⏑−−¦⏑−⏑−
sakkaccaṃ taṃ namasseyya   aggihuttaṃ va brāhmaṇo.

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[63] Note that, as in the Pāḷi, *br-* in this word normally does not make position, see The Prosody of the Patna Dharmapada.

[64] This reading proves that *sakkaccaṃ* in the Pāḷi verse is in fact an absolutive with an unexpected niggahīta at the end of the word.

[65] Cf. the next verse. It is hard to know whether the Pāḷi has conflated two verses here; or if Patna has expanded one into two.

[37ab = Dhp 393ab]

⏑⏑–⏑¦⏑–––¦¦⏑–––¦⏑–⏑–
na jaṭāhi na gotreṇa na jāccā hoti brāhmaṇo |
–⏑–⏑¦⏑–––¦¦⏑–––¦⏑–⏑–
yo tu bāhati pāpāni aṇutthūlāni sabbaśo ||
–⏑––¦⏑–––¦¦–⏑–⏑¦⏑–⏑–
bāhanā eva pāpānāṃ brahmaṇo ti pravuccati[66] **|**

⏑⏑–⏑¦⏑–––¦¦⏑–––¦⏑–⏑–
na jaṭāhi na gottena na jaccā hoti brāhmaṇo,
–⏑––¦⏑–––¦¦–⏑––¦⏑–⏑–
yamhi saccañ ca dhammo ca so sucī so va brāhmaṇo.

cf. Udānavarga, 33.8:

⏑⏑––¦⏑–––¦¦⏑–––¦⏑–⏑–
na jaṭābhir na gotreṇa na jātyā brāhmaṇaḥ smṛtaḥ |
–⏑–⏑¦⏑–––¦¦⏑–––¦⏑–⏑–
yas tu vāhayate pāpāny aṇusthūlāni sarvaśaḥ |
–⏑––¦⏑–––¦¦–⏑––¦⏑–⏑–
vāhitatvāt tu pāpānāṃ brāhmaṇo vai nirucyate ||

[38 = Dhp 401]

–––⏑¦⏑–––¦¦–––⏑¦⏑–⏑–
vārī pukkharapatte vā ārāgre-r-iva sāsavo ||
–⏑–⏑¦⏑–––¦¦⏑⏑––¦⏑–⏑–
yo na lippati kāmesu tam ahaṃ brūmi brāhmaṇaṃ |

–⏑–⏑¦⏑–––¦¦–––⏑¦⏑–⏑–
vāri pokkharapatte va āragge-r-iva sāsapo,
–⏑–⏑¦⏑–––¦¦⏑⏑––¦⏑–⏑–
yo na lippati kāmesu tam ahaṃ brūmi brāhmaṇaṃ.

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[66] *Not through tangled hair, not through clan, not through birth is one a brāhmaṇa; but he who removes all wicked things, whether subtle or gross, because of the removal of (all) wicked things, he is called a brāhmaṇa.* Although the sentiment is common enough, I can find no parallel to lines c-f in the Pāḷi texts.

[39 = Dhp 387]

⏑⏑–⏑⏑¦⏑–––¦¦–⏑––¦⏑–⏑–
udayaṃ tapati ādicco   ratrim ābhāti candramā ||
––––¦⏑–⏑⏑–¦¦––⏑⏑¦⏑–⏑–
sannaddho khattiyo tapati   jhāyiṃ tapati brāhmaṇo ||
⏑⏑––¦⏑–––¦¦––⏑⏑¦⏑–⏑–
atha sabbe ahorātte   buddho tapati tejasā ||

⏑–⏑⏑¦⏑–––¦¦––––¦⏑–⏑–
divā tapati ādicco   rattiṃ ābhāti candimā,
––––¦⏑–⏑⏑–¦¦––⏑⏑¦⏑–⏑–
sannaddho khattiyo tapati   jhāyī tapati brāhmaṇo,
⏑⏑–⏑¦⏑–––¦¦––⏑⏑¦⏑–⏑–
atha sabbam ahorattiṃ   buddho tapati tejasā.

[40 = Dhp 385]

–⏑–⏑¦⏑–––¦¦––––¦⏑–⏑–
yassa pāram apāram vā   pārāpāraṃ na vijjati |
––⏑–¦⏑–––¦¦⏑⏑––¦⏑–⏑–
vītajjaraṃ[67] visaṃyuttaṃ   tam ahaṃ brūmi brāhmaṇaṃ ||

–⏑––¦⏑–––¦¦––––¦⏑–⏑–
yassa pāraṃ apāraṃ vā   pārāpāraṃ na vijjati,
––⏑–¦⏑–––¦¦⏑⏑––¦⏑–⏑–
vītaddaraṃ visaṃyuttaṃ   tam ahaṃ brūmi brāhmaṇaṃ.

[41 = Dhp 384]

⏑–⏑–¦⏑–––¦¦–⏑––¦⏑–⏑–
yadā dayesu dhammesu   pāragū hoti brāhmaṇo |
⏑–⏑–¦––––¦¦––––¦⏑–⏑–   mavipulā
athassa sabbe saṃyogā   atthaṃ gacchanti jānato ||

⏑–⏑–¦⏑–––¦¦–⏑––¦⏑–⏑–
yadā dvayesu dhammesu   pāragū hoti brāhmaṇo,
⏑–⏑–¦––––¦¦––––¦⏑–⏑–   mavipulā
athassa sabbe saṃyogā   atthaṃ gacchanti jānato.

[67] It appears the double consonant -*jj*- (also -*dd*- in Pāḷi) is to avoid two short syllables in 2nd and 3rd position of the prior line.

[42 ab cf. Iti 96 v.3ab; cd = Sn 3.12 v. 26cd]

⏑⏑−−¦⏑−−−¦¦−⏑−⏑¦⏑−⏑−
sa khu so khīṇasaṃyogo khīṇamānapunabbhavo |
−−⏑−¦−,−−−¦¦−−⏑⏑−¦⏑−⏑− mavipulā
saṃghāvasevī dhammaṭṭho saṃghaṃ na upeti vedagū ||

−⏑−−¦⏑−⏑−¦¦−⏑−⏑¦⏑−⏑− Anuṭṭhubha
ye ca kho chinnasaṃsayā khīṇamānapunabbhavā
−−−−¦⏑−−−¦¦−−−−¦⏑−⏑−
te ve pāraṃ gatā loke ye pattā āsavakkhayaṃ.

−−−−¦⏑−−−¦¦−⏑−−¦⏑−⏑− pathyā
ārogyaṃ sammad aññāya āsavānaṃ parikkhayā,
−−⏑−¦−,−−−¦¦−−⏑⏑−¦⏑−⏑− mavipulā
saṅkhāya sevī dhammaṭṭho saṅkhaṃ na upeti vedagū.

[43 = Dhp 408]

⏑−⏑−¦−⏑⏑−¦¦⏑−−⏑¦⏑−⏑− bhavipulā
akakkaśiṃ vinnapaṇiṃ girāṃ saccam udīraye |
−⏑−⏑¦⏑−−−¦¦⏑⏑−−¦⏑−⏑−
tāya nābhiṣape kaṃci tam ahaṃ brūmi brāhmaṇaṃ ||

⏑−⏑−¦−⏑⏑−¦¦⏑−−−¦⏑−⏑− bhavipulā
akakkasaṃ viññapaniṃ giraṃ saccaṃ udīraye,
−⏑−⏑¦⏑−−−¦¦⏑⏑−−¦⏑−⏑−
yāya nābhisaje kañci tam ahaṃ brūmi brāhmaṇaṃ.

[44 = Dhp 404]

⏑−−−¦⏑−−−¦¦⏑⏑−−¦⏑−⏑−
asaṃsaṭṭhaṃ gr̥haṭṭhehi anagārehi[68] cūbhayaṃ |
⏑−⏑−¦−−−−¦¦⏑⏑−−¦⏑−⏑− mavipulā
anokasāriṃ appicchaṃ tam ahaṃ brūmi brāhmaṇaṃ ||

⏑−−−¦⏑−−−¦¦⏑−−−¦⏑−⏑−
asaṃsaṭṭhaṃ gahaṭṭhehi anāgārehi cūbhayaṃ,
⏑−⏑−¦−−−−¦¦⏑⏑−−¦⏑−⏑− mavipulā
anokasāriṃ appicchaṃ tam ahaṃ brūmi brāhmaṇaṃ.

[68] This seems to be a scribal error for the intended *anāgārehi*.

[45 = Dhp 391]

–⏑––¦⏑––––¦¦⏑⏑––¦⏑–⏑–

yassa kāyena vācāya   manasā nāsti dukkataṃ |

–⏑–⏑¦⏑––––¦¦⏑⏑––¦⏑–⏑–

saṃvṛtaṃ trisu ṭṭhāṇesu[69]   tam ahaṃ brūmi brāhmaṇaṃ ||

–⏑––¦⏑––––¦¦⏑⏑––¦⏑–⏑–

yassa kāyena vācāya   manasā natthi dukkataṃ,

–⏑––¦⏑––––¦¦⏑⏑––¦⏑–⏑–

saṃvutaṃ tīhi ṭhānehi   tam ahaṃ brūmi brāhmaṇaṃ.

[46 = Dhp 389]

––⏑–¦⏑⏑⏑–¦¦–⏑––¦⏑–⏑–   navipulā

mā brāhmaṇassa prahare   nāssa mucceya brāhmaṇo |

––⏑–¦⏑––––¦¦–⏑–⏑¦⏑–⏑–

dhī brāhmaṇassa hantāraṃ   ya ssa vā su na muccati ||

⏑–⏑–¦⏑––––¦¦–⏑––¦⏑–⏑–

na brāhmaṇassa pah[a]reyya   nāssa muñcetha brāhmaṇo,

––⏑–¦⏑––––¦¦⏑–––¦⏑–⏑–

dhī brāhmaṇassa hantāraṃ   tato dhī yassa muñcati.

[47 = Dhp 294]

–⏑–⏑¦⏑––––¦¦––––¦⏑–⏑–

mātaraṃ paṭhamaṃ hantā   rājānaṃ do ca khattiye |

–––⏑¦⏑––––¦¦⏑⏑–⏑⏑¦⏑–⏑–

rāṣṭaṃ sānucaraṃ hantā   anigho carati brāhmaṇo ||

–⏑–⏑¦⏑––––¦¦––––¦⏑–⏑–

mātaraṃ pitaraṃ hantvā   rājāno dve ca khattiye,

–––⏑¦⏑––––¦¦⏑–––¦⏑–⏑–

raṭṭhaṃ sānucaraṃ hantvā   anīgho yāti brāhmaṇo.

[48 = Dhp 403]

––⏑–¦–,–––¦¦––––¦⏑–⏑–   mavipulā

gambhīrapraṃñaṃ medhāviṃ   māggā ’māggassa kovidaṃ |

–⏑–⏑¦⏑––––¦¦⏑⏑––¦⏑–⏑–

uttamāttham anuprāttaṃ   tam ahaṃ brūmi brāhmaṇaṃ ||

––⏑–¦–,–––¦¦––––¦⏑–⏑–   mavipulā

gambhīrapaññaṃ medhāviṃ   maggāmaggassa kovidaṃ,

–⏑––¦⏑––––¦¦⏑⏑––¦⏑–⏑–

uttamatthaṃ anuppattaṃ   tam ahaṃ brūmi brāhmaṇaṃ.

---

[69] I count *ṭṭh*- as not making position here to give the pathyā cadence, otherwise we have a malformed mavipulā.

[49 = Dhp 386]

−−⏑⏑¦⏑−−−−¦¦⏑⏑−−−¦⏑−⏑−
jhāyiṃ virajam āsīnaṃ   katakiccaṃ anāsavaṃ |
−⏑−−¦⏑−−−−¦¦⏑⏑−−−¦⏑−⏑−
uttamātthaṃ anuprāttaṃ   tam ahaṃ brūmi brāhmaṇaṃ ||

−−⏑⏑¦⏑−−−−¦¦⏑⏑−−−¦⏑−⏑−
jhāyiṃ virajam āsīnaṃ   katakiccaṃ anāsavaṃ
−⏑−−¦⏑−−−−¦¦⏑⏑−−−¦⏑−⏑−
uttamatthaṃ anuppattaṃ   tam ahaṃ brūmi brāhmaṇaṃ.

Brāhmaṇavarggaḥ

Brāhmaṇavaggo

4: Bhikṣu
Bhikkhuvaggo

[50 = Dhp 361c-f]

−−⏑−¦⏑−−−−¦¦−⏑−−¦⏑−⏑−
sabbattha saṃvaro sādhu   sādhu sabbattha saṃvaro |
−−⏑−¦⏑−−−−¦¦−⏑−−¦⏑−⏑−
sabbattha saṃvṛto bhikkhū   sabbadukkhā pramuccati[70] ||

−−⏑−¦⏑−−−−¦¦−⏑−−¦⏑−⏑−
kāyena saṃvaro sādhu   sādhu vācāya saṃvaro,
⏑⏑−−¦⏑−−−−¦¦−⏑−−¦⏑−⏑−
manasā saṃvaro sādhu   sādhu sabbattha saṃvaro,
−−⏑−¦⏑−−−−¦¦−⏑−−¦⏑−⏑−
sabbattha saṃvuto bhikkhu   sabbadukkhā pamuccati.

[51 = Dhp 361]

−−⏑−¦⏑−−−−¦¦−⏑−−¦⏑−⏑−
kāyena samvaro sādhu   sādhu vācāya saṃvaro |
⏑⏑−⏑−¦⏑−−−−¦¦−⏑−−¦⏑−⏑−
manasā pi saṃvaro sādhu   sādhu sabbattha saṃvaro |
−−⏑−¦⏑−−−−¦¦−⏑−−¦⏑−⏑−
sabbattha saṃvṛto bhikkhū   sabbadukkhā pramuccati ||

−−⏑−¦⏑−−−−¦¦−⏑−−¦⏑−⏑−
kāyena saṃvaro sādhu   sādhu vācāya saṃvaro,
⏑⏑−−¦⏑−−−−¦¦−⏑−−¦⏑−⏑−
manasā saṃvaro sādhu   sādhu sabbattha saṃvaro,
−−⏑−¦⏑−−−−¦¦−⏑−−¦⏑−⏑−
sabbattha saṃvuto bhikkhu   sabbadukkhā pamuccati.

[70] This verse looks like a variation of part of the next verse. There are no parallels to this variation in Ud-v or GDhp.

[52 = Dhp 362]

−⏑−⏑⏑¦−⏑−⏑−¦¦−−−⏑⏑¦−⏑−⏑− Vaitālīya x 2
hastasaṃyyato[71] pādasaṃyyato vācāsaṃyyato[72] saṃvr̥tendriyo ||
−−⏑⏑¦−⏑−⏑−¦¦−−−⏑⏑¦−⏑−⏑−− Vaitālīya / Opacchandasaka
ajjhattarato samāhito eko saṃtuṣito tam āhu bhikkhuṃ |

−⏑−⏑⏑¦−⏑−⏑−¦¦−−⏑−⏑⏑¦−⏑−⏑− Vetālīya
hatthasaṃyatŏ pādasaṃyato vācāya saṃyatŏ saṃyatuttamo,
−−⏑⏑¦−⏑−⏑−¦¦−−−⏑⏑¦−⏑−⏑−− Vetālīya / Opacchandasaka
ajjhattarato samāhito eko santusito tam āhu bhikkhuṃ.

[53 = Dhp 378]

−⏑−−¦−⏑−−¦¦−⏑−⏑¦⏑−⏑− ravipulā
śāntakāyo śāntacitto śāntavā susamāhito ||
−⏑−−¦⏑−−−¦¦⏑⏑−−¦⏑−⏑−
vāntalokāmiṣo bhikkhū upaśānto ti vuccati |

−⏑−−¦−⏑−−¦¦−⏑−⏑¦⏑−⏑− ravipulā
santakāyo santavāco santavā susamāhito
−⏑−−¦⏑−−⏑¦⏑⏑−−¦⏑−⏑−
vantalokāmiso bhikkhu upasanto ti vuccati.

[54 = Dhp 363]

−⏑−−¦⏑−−−¦¦−−−−¦⏑−⏑−
yo mukhe[73] saṃyyato bhikkhū mantābhāṣī anuddhato ||
−−−−¦⏑−−−¦¦⏑⏑−−¦⏑−⏑−
atthaṃ dhammañ ca deśeti madhuraṃ tassa bhāṣitaṃ |

−⏑⏑−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
yo mukhasaṃyato bhikkhu mantabhāṇī anuddhato,
−−−−¦⏑−−−¦¦⏑⏑−−¦⏑−⏑−
atthaṃ dhammañ ca dīpeti madhuraṃ tassa bhāsitaṃ.

[71] We need to scan both the first syllable and the end syllable as light m.c. (*hăstasaṃyyatŏ*) to give the normal opening.
[72] We need to scan the end syllable as light m.c. (*vācāsaṃyyatŏ*) to give the normal opening, this reading is then preferable metrically to the Pāḷi which is irregular.
[73] This reading avoids having short syllables in 2nd and 3rd position, as found in the Pāḷi.

[55 = Dhp 365]

−−−−¦⏑−−−¦¦−−−⏑¦⏑−⏑−
saṃ lābhaṃ nātimaṃñeyā   nā ’ṃñesaṃ prihayaṃ care ||
−−−⏑¦⏑−−−¦¦⏑−−−¦⏑−⏑−
aṃñesaṃ prihayaṃ bhikkhū   samādhin nādhigacchati |

⏑−−−¦⏑−−−¦¦−−−⏑¦⏑−⏑−
salābhaṃ nātimaññeyya   nāññesaṃ pihayaṃ care,
−−−⏑¦⏑−−−¦¦⏑−−−¦⏑−⏑−
aññesaṃ pihayaṃ bhikkhu   samādhiṃ nādhigacchati.

[56 = Dhp 366]

−⏑−−¦⏑−−−¦¦−−−−¦⏑−⏑−
appalābho pi ce bhikkhū   saṃ lābhaṃ nātimaṃñati ||
−−−−¦⏑−−−¦¦−−−−¦⏑−⏑−
taṃ ve devā praśaṃsanti   śuddhājīviṃ atandritaṃ ||

−⏑−−¦⏑−−−¦¦⏑−−−¦⏑−⏑−
appalābho pi ce bhikkhu   salābhaṃ nātimaññati,
−−−−¦⏑−−−¦¦−−−−¦⏑−⏑−
taṃ ve devā pasaṃsanti   suddhājīviṃ atanditaṃ.

[57 = Dhp 369]

−⏑−⏑¦⏑−−−¦¦−−−⏑¦⏑−⏑−
siñca bhikkhu imāṃ nāvāṃ   sittā te laghu hehiti |
−−−−¦⏑−−−¦¦⏑−−−¦⏑−⏑−
hettā rāgañ ca dosaṃ ca   tato nibbāṇam ehisi ||

−⏑−⏑¦⏑−−−¦¦−−−⏑¦⏑−⏑−
siñca bhikkhu imaṃ nāvaṃ   sittā te lahum essati,
−−−−¦⏑−−−¦¦⏑−−−¦⏑−⏑−
chetvā rāgañ ca dosañ ca   tato nibbānam ehisi.

[58a = Ud-v 32.23]

⏑−⏑−¦−⏑⏑−¦¦⏑⏑−⏑¦⏑−⏑−   bhavipulā
udāggracitto sumano   adhibhūya priyā ’priyaṃ ||
⏑−−−¦⏑⏑⏑−¦¦⏑−−−¦⏑−⏑−   navipulā
tato prāmojjabahulo   sato bhikkhū parivraje |

⏑−⏑−¦−⏑⏑−¦¦⏑⏑−−¦⏑−⏑−   bhavipulā
udagracittaḥ sumanā   hy abhibhūya priyāpriyam |
−−⏑⏑¦⏑−−−¦¦−−⏑⏑¦⏑−⏑−
prāmodyabahulo bhikṣur   duḥkhakṣayam avāpnuyāt ||

[59 a-d = Dhp 368; ef cf. Dhp 23cd]

⏑–⏑–¦–,[–]––¦¦⏑–––¦⏑–⏑– mavipulā

––⏑–¦–,[–]––¦¦⏑–––¦⏑–⏑– mavipulā
mettāvihārī bhikkhū[74] prasanno buddhaśāsane ||
⏑⏑–⏑¦⏑–––¦¦–––⏑¦⏑–⏑–
paṭivijjhi padaṃ śāntaṃ saṃkhāropaśamaṃ sukhaṃ |
––⏑–¦–,–––¦¦––––¦⏑–⏑– mavipulā
dr̥ṣṭe va dhamme nibbāṇaṃ yogacchemaṃ anuttaraṃ ||

––⏑–¦–,–––¦¦⏑–––¦⏑–⏑– mavipulā
mettāvihārī yo bhikkhu pasanno buddhasāsane,
⏑⏑––¦⏑–––¦¦–––⏑¦⏑–⏑–
adhigacche padaṃ santaṃ saṅkhārūpasamaṃ sukhaṃ.

⏑–⏑–¦–,–––¦¦––––¦⏑–⏑– mavipulā
phusanti dhīrā nibbānaṃ yogakkhemaṃ anuttaraṃ.

[60 = Dhp 373]

––––¦⏑–––¦¦–⏑––¦⏑–⏑–
suṃñā ’gāraṃ praviṣṭassa śāntacittassa bhikkhuṇo |
⏑–⏑–¦⏑–––¦¦––––¦⏑–⏑–
amānuṣā ratī hoti sammaṃ dhammaṃ vipaśśato ||

––––¦⏑–––¦¦–⏑––¦⏑–⏑–
suññāgāraṃ paviṭṭhassa santacittassa bhikkhuno,
⏑–⏑–¦⏑–––¦¦––––¦⏑–⏑–
amānusī ratī hoti sammā dhammaṃ vipassato.

[61 = Dhp 374]

⏑–⏑–¦–⏑⏑–¦¦–––⏑¦⏑–⏑– bhavipulā
yathā yathā sammasati khandhānām udayavyayaṃ |
⏑⏑–––¦⏑–––¦¦⏑⏑–––¦⏑–⏑–
labhate cittassa prāmojjaṃ[75] amatā hetaṃ vijānato ||

⏑–⏑–¦–⏑⏑–¦¦–––⏑¦⏑–⏑– bhavipulā
yato yato sammasati khandhānaṃ udayabbayaṃ
⏑⏑––¦⏑–––¦¦⏑⏑––¦⏑–⏑–
labhatī pītipāmojjaṃ amataṃ taṃ vijānataṃ.

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[74] The metre is faulty, and we should read *yo* here as in the Pāḷi.
[75] I count *pr*- as not making position to give the pathyā cadence.

[62 = Dhp 372]

−⏑−⏑¦⏑−−−¦¦−−−⏑¦⏑−⏑−
nāsti jhānam apraṃñassa[76] **praṃñā nāsti ajhāyato |**
−⏑−−¦⏑−−−¦¦⏑−−−¦⏑−⏑−
yamhi jhānañ ca praṃñā ca sa ve nibbāṇasantike ||

−⏑−−¦⏑−−−¦¦−−−⏑¦⏑−⏑−
natthi jhānaṃ apaññassa paññā natthi ajhāyato,
−⏑−−¦⏑−−−¦¦⏑−−−¦⏑−⏑−
yamhi jhānañ ca paññā ca sa ve nibbānasantike.

[63 = Dhp 375]

−−⏑−¦−⏑⏑−¦¦⏑⏑−−¦⏑−⏑− bhavipulā
tatthāyam ādī[77] **bhavati iha praṃñassa bhikkhuṇo |**
−⏑⏑−¦−,−−−¦¦−⏑−−¦⏑−⏑− mavipulā
indriyagottī sāntoṣṭī prātimokkhe ca saṃvaro ||

−−⏑−¦⏑⏑⏑−¦¦⏑⏑−−¦⏑−⏑− navipulā
tatrāyam ādi bhavati idha paññassa bhikkhuno:
−⏑⏑−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
indriyagutti santuṭṭhī pātimokkhe ca saṃvaro.

[64a-e = 376a-e; f = Sn 1039d]

−−⏑−¦⏑−−−¦¦−−−−¦⏑−⏑−
mitte bhajetha kallāṇe śuddhājīvī atandrito |
⏑⏑−⏑¦⏑−−−¦¦−−⏑⏑¦⏑−⏑−
paṭisandharavaṭṭi ssa ācārakuśalo siyā |
⏑−−−¦⏑⏑⏑−¦¦⏑−−−¦⏑−⏑− navipulā
tato prāmojjabahulo sato bhikkhū parivraje ||

−−⏑−¦⏑−−−¦¦−−−−¦⏑−⏑−
mitte bhajassu kalyāṇe suddhājīve atandite,
⏑⏑−−¦⏑−−−¦¦−−⏑⏑¦⏑−⏑−
paṭisanthāravuttassa ācārakusalo siyā,
⏑−−−¦⏑⏑⏑−¦¦−−−−¦⏑−⏑− bhavipulā
tato pāmojjabahulo dukkhassantaṃ karissati.

⏑−−−¦⏑−⏑−
sato bhikkhū paribbaje

Bhikṣuvarggaḥ
Bhikkhuvaggo

[76] I count -*pr*- in this word and in *praṃñā* in line c as not making position to give pathyā cadences. Otherwise we both times have ill-formed mavipulā lines.
[77] This is probably a scribal error for *ādi*.

5: Attha

[65 = Dhp 331, Nāgavaggo]

−−⏑−¦−⏑,⏑¦−⏑−−¦¦−−⏑−,¦−⏑⏑¦−⏑−− Triṣṭubh x 4
atthesu jātesu sukhā sakhāyā puṃñaṃ sukhaṃ jīvitasaṃkhayamhi[78] |
−−⏑−¦−,⏑⏑¦−⏑−−¦¦−−⏑−¦−⏑,⏑¦−⏑−−
toṣṭī sukhā yā itarī[tarena] sabbassa pāpassa sukhaṃ prahāṇaṃ ||

−−⏑−¦−⏑,⏑¦−⏑−−¦¦−−⏑−¦−,⏑⏑¦−⏑−− Tuṭṭhubha x 4
atthamhi jātamhi sukhā sahāyā tuṭṭhī sukhā yā itarītarena
−−⏑−,¦−⏑⏑¦−⏑−−¦¦−−⏑−¦−⏑,⏑¦−⏑−−
puññaṃ sukhaṃ jīvitasaṅkhayamhi sabbassa dukkhassa sukhaṃ pahāṇaṃ.

[66 = Dhp 332, Nāgavaggo]

⏑−−−¦⏑−−−¦¦⏑−−−¦⏑−⏑−
sukhā mātreatā loke tato petteatā sukhā[79] |
−−⏑−¦⏑−−−¦¦⏑−−−¦⏑−⏑−
śāmannatā sukhā loke tato brāhmannatā sukhā ||

⏑−−−¦⏑−−−¦¦⏑−−−¦⏑−⏑−
sukhā matteyyatā loke atho petteyyatā sukhā,
⏑−−−¦⏑−−−¦¦⏑−−−¦⏑−⏑−
sukhā sāmaññatā loke atho brahmaññatā sukhā.

[67ab = Dhp 333ab, Nāgavaggo]

⏑−−−¦⏑−−−¦¦⏑−−−¦⏑−⏑−
sukhaṃ yāvaj jarā śīlaṃ sukhā śraddhā pratiṣṭhitā |
⏑−−⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
sukhā attharasā vācā assiṃ mānakkhayo sukho[80] ||

⏑−−⏑¦⏑−−−¦¦⏑−−−¦⏑−⏑−
sukhaṃ yāva jarā sīlaṃ sukhā saddhā patiṭṭhitā.
⏑−−−¦⏑⏑⏑−−¦¦−−−⏑⏑¦⏑−⏑−
sukho paññāya paṭilābho pāpānaṃ akaraṇaṃ sukhaṃ.

---

[78] There is a reversal of lines b and c here in Patna and Pāḷi. These three verses (actually 2 1/2) are found in the same order at the end of the *Nāgavaggo* in the Pāḷi, where they seem to have hardly any connection with the theme of the chapter.
[79] Roth reads: *mātreyyatā ... petreyyatā* in this line, which is perhaps to be preferred.
[80] I can find no parallel to this line in the Pāḷi.

[68 = Dhp 194, Buddhavaggo]

⏑ – – – ¦ ⏑ – – – ¦¦ ⏑ – – – ¦ ⏑ – ⏑ –
sukho buddhāna[81] uppādo   sukhā dhammassa deśanā |
⏑ – – – ¦ ⏑ – – – ¦¦ ⏑ – – – ¦ ⏑ – ⏑ –
sukhā saṃghassa sāmaggrī   samaggrāṇāṃ tapo sukho ||

⏑ – – – ¦ ⏑ – – – ¦¦ ⏑ – – – ¦ ⏑ – ⏑ –
sukho buddhānam uppādo   sukhā saddhammadesanā,
⏑ – – – ¦ ⏑ – – – ¦¦ ⏑ – – – ¦ ⏑ – ⏑ –
sukhā saṅghassa sāmaggī   samaggānaṃ tapo sukho.

[69 = Dhp 206, Sukhavaggo]

⏑ – – ⏑ ¦ ⏑ – – – ¦¦ – – – ⏑ ¦ ⏑ – ⏑ –
sukhaṃ daṃśanam ay^{i}rāṇāṃ   saṃvāso pi satāṃ sukho |
– – ⏑ – ¦ ⏑ – – – ¦¦ – ⏑ – ⏑ ¦ ⏑ – ⏑ –
addaṃśanena[82] bālānāṃ   niccam eva sukhī siyā[83] ||

– ⏑ – ⏑ ¦ ⏑ – – – ¦¦ – ⏑ – – ¦ ⏑ – ⏑ –
sāhu dassanam ar^{i}yānaṃ   sannivāso sadā sukho,
⏑ – ⏑ – ¦ ⏑ – – – ¦¦ – ⏑ – ⏑ ¦ ⏑ – ⏑ –
adassanena bālānaṃ   niccam eva sukhī siyā.

[70 = Dhp 207, Sukhavaggo]

– – – ⏑ ¦ ⏑ – – – ¦¦ – ⏑ – – ¦ – – ⏑ –
bālāsaṅgatacārī hi   drīgham addhāna[84] śocati |
– – – – ¦ ⏑ – – – ¦¦ ⏑ – – ⏑ ⏑ ¦ ⏑ – ⏑ –
dukkho bālehi saṃvāso   amittehi-r-iva[85] sabbadā |
– – ⏑ ⏑ ¦ ⏑ – – – ¦¦ – – – – ¦ ⏑ – ⏑ –
dhīrā tu sukhasaṃvāsā   ñātīnaṃ vā[86] samāgamo ||

– ⏑ – ⏑ ¦ ⏑ – – – ¦¦ – ⏑ – – ¦ ⏑ – ⏑ –
bālasaṅgatacārī hi   dīgham addhāna’ socati,
– – – – ¦ ⏑ – – – ¦¦ ⏑ – – – ¦ ⏑ – ⏑ –
dukkho bālehi saṃvāso   amitteneva sabbadā.
– – ⏑ ⏑ ¦ ⏑ – – – ¦¦ – – – ⏑ ¦ ⏑ – ⏑ –
dhīro ca sukhasaṃvāso   ñātīnaṃ va samāgamo.

---

[81] Scribal error, we should read *buddhānam* here.

[82] There is no reason for the doubling of the consonant -*dd*- here, and it is probably a scribal error, but it occurs again in *addaṃśanaṃ*, 73c, 134d.

[83] Again we have a sequence of three verses both in the Patna and in the Pāḷi, where they occur at the end of the *Sukhavaggo*.

[84] Understand *addhāna’*, with elipsis m.c.

[85] The metre is faulty in this opening, by following the Pāḷi we can restore it.

[86] Scribal error. To get a proper meaning here we need to read *va* (= *iva*) as in the Pāḷi.

[71 = Dhp 208, Sukhavaggo]

−−⏑−¦−,⏑⏑¦−⏑−−¦¦−−⏑−¦−,⏑⏑¦−⏑−− Triṣṭubh x 2
tassā hi dhīraṃ[87] ca bahuśśutañ ca dhoreyaśīlavratamantam ayⁱraṃ |
−−⏑−,¦−⏑⏑¦−⏑−−¦¦−−⏑,−¦−⏑⏑¦−⏑−⏑− Triṣṭubh / Jagatī
taṃ tārisaṃ sappuruṣaṃ sumedhaṃ sevetha nakkhattapathe va candramā ||

tasmā hi,
−−⏑−¦−⏑,⏑¦−⏑−−¦¦−−⏑−¦−,⏑⏑¦−⏑−− Tuṭṭhubha x 2
dhīrañ ca paññañ ca bahussutañ ca dhorayhasīlaṃ vatavantam arⁱyaṃ,
−−⏑−,¦−⏑⏑¦−⏑−−¦¦⏑−⏑−¦−⏑⏑¦−⏑−⏑− Tuṭṭhubha / Jagatī
taṃ tādisaṃ sappurisaṃ sumedhaṃ bhajetha nakkhattapathaṃ va candimā.

[72 = Dhp 212, Piyavaggo]

⏑−−−¦⏑−−−¦¦⏑−−−¦⏑−⏑−
priyāto jāyate dukkhaṃ priyā śokā priyā bhayaṃ |
⏑−−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
priyāto vipramuttassa nāsti śokā kato bhayaṃ[88] ||

⏑⏑−−¦⏑−−−¦¦⏑⏑−−¦⏑−⏑−
piyato jāyatī soko piyato jāyatī bhayaṃ,
⏑⏑−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
piyato vippamuttassa natthi soko kuto bhayaṃ.

[73 = Dhp 210, Piyavaggo]

−⏑−⏑¦⏑−−−¦¦−⏑−⏑¦⏑−⏑−
mā priyehi samāgaṃma apriyehi kadācanaṃ |
⏑−⏑−−¦⏑−−−¦¦−⏑−⏑¦⏑−⏑− 9 syllables
priyassa[89] addaṃśanaṃ dukkhaṃ apriyassa ca daṃśanaṃ ||

−⏑−⏑¦⏑−−−¦¦−⏑−⏑¦⏑−⏑−
mā piyehi samāgañchī appiyehi kudācanaṃ,
⏑−−⏑−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
piyānaṃ adassanaṃ dukkhaṃ appiyānañ ca dassanaṃ.

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[87] It is hard to believe that the prose reading in the Pāḷi at the beginning of the verse has arisen accidentally, the Patna line must be a standardisation.
[88] The next three verses also appear together in the Pāḷi (but in a different order) at the beginning of the *Piyavaggo*, just after the three verses from the *Sukhavaggo* above.
[89] This line has 9 syllables. We could correct the metre by reading *priyass'* here.

[74 = Dhp 211, Piyavaggo]

−−⏑−¦⏑−−−−¦¦⏑−−−¦⏑−⏑−
tassā priyaṃ na kay'rātha priyāvādo hi pāpako |
−−−−¦⏑−−−−¦¦−−−⏑¦⏑−⏑−
ggraṃthā tesaṃ na vijjanti yesaṃ nāsti priyāpriyaṃ ||

−−⏑−¦⏑−−−−¦¦⏑−−−¦⏑−⏑−
tasmā piyaṃ na kay'rātha piyāpāyo hi pāpako,
−−−−¦⏑−−−−¦¦−−−⏑¦⏑−⏑−
ganthā tesaṃ na vijjanti yesaṃ natthi piyāppiyaṃ.

[75 = Dhp 203, Sukhavaggo]

⏑−⏑⏑¦⏑−−−−¦¦−−⏑⏑¦⏑−⏑−
chudhā parama rogāṇāṃ[90] saṃkhāraparamaṃ dukhaṃ[91] |
−−−−¦⏑−−−−¦¦−−⏑⏑¦⏑−⏑−
etaṃ ñāttā yathābhūtaṃ nibbāṇaparamaṃ sukhaṃ[92] ||

⏑−−⏑¦⏑−−−−¦¦−−⏑⏑¦⏑−⏑−
jighacchā paramā rogā saṅkhāraparamā dukhā,
−−−−¦⏑−−−−¦¦−−−⏑¦⏑−⏑−
etaṃ ñatvā yathābhūtaṃ nibbānaṃ paramaṃ sukhaṃ.

[76 = Dhp 204, Sukhavaggo]

−−⏑⏑¦⏑−−−−¦¦−−−⏑¦⏑−⏑−
āroggaparamā lābhā sāṃtoṣṭīparamaṃ dhanaṃ |
−−⏑⏑¦⏑−−−−¦¦−−⏑⏑¦⏑−⏑−
viśśāsaparamā ñātī nibbāṇaparamaṃ sukhaṃ ||

−−⏑⏑¦⏑−−−−¦¦−−⏑⏑¦⏑−⏑−
ārogyaparamā lābhā santuṭṭhiparamaṃ dhanaṃ,
−−⏑⏑¦⏑−−−¦¦−−−⏑¦⏑−⏑−
vissāsaparamā ñātī nibbānaṃ paramaṃ sukhaṃ.

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[90] We should read this as a compound: *paramarogāṇāṃ*.
[91] -*kh*- is m.c. to give the normal cadence.
[92] The BJT edition of the Pāḷi, both here and below, also reads *nibbānaparamaṃ*, which gives a significantly different interpretation to this line.

[77 = Dhp 290, Pakiṇṇakavaggo]

−−⏑⏑¦⏑−−−¦¦−−−⏑¦⏑−⏑−
māttāsukhapariccāgā paśśe[93] ce vipulāṃ sukhaṃ |
⏑−−−¦⏑−−−¦¦−−−⏑¦⏑−⏑−
caje māttāsukhaṃ dhīro saṃpaśśaṃ vipulāṃ sukham ||

−−⏑⏑¦⏑−−−¦¦−−−⏑¦⏑−⏑−
mattāsukhapariccāgā passe ce vipulāṃ sukhaṃ,
⏑−−−¦⏑−−−¦¦−−−⏑¦⏑−⏑−
caje mattāsukhaṃ dhīro sampassaṃ vipulāṃ sukhaṃ.

[78 = Kosalasaṃyuttaṃ, 2.3 v.1]

⏑⏑−⏑⏑¦−⏑−⏑−¦¦−−−⏑⏑¦−⏑−⏑− Vaitālīya x 4
manujassa sadā satīmato māttaṃ jāniya laddhibhojane |
⏑⏑−⏑⏑¦−⏑−⏑−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−
tanukā ’ssa bhavanti vedanā śanikaṃ jīrati āyu pālayaṃ ||

⏑⏑−⏑⏑¦−⏑−⏑−¦¦−−−⏑⏑¦−⏑−⏑− Vetālīya x 4
manujassa sadā satīmato mattaṃ jānatŏ laddhabhojane,
⏑⏑−⏑⏑¦−⏑−⏑−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−
tanutassa[94] bhavanti vedanā saṇikaṃ jīrati āyu pālayaṃ.

[79 = Dhp 193, Buddhavaggo]

−⏑−⏑¦⏑−−−¦¦⏑−−−¦⏑−⏑−
dullabho puruṣājaṃño na so sabbattha jāyati |
−⏑−−¦⏑−−−¦¦−⏑−⏑¦⏑−⏑−
yattha so jāyate vīro[95] taṃ kulaṃ sukham edhati ||

−⏑−⏑¦⏑−−−¦¦⏑−−−¦⏑−⏑−
dullabho purisājañño na so sabbattha jāyati,
−⏑−−¦⏑−−−¦¦−⏑−⏑¦⏑−⏑−
yattha so jāyatī dhīro taṃ kulaṃ sukham edhati.

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[93] It is characteristic of Patna that this word, and cognates always appear as *paśś*-. See *saṃpaśśaṃ* in line d; see also *anupaśśiṃ* 7a, 8a; *vipaśśato* 60d.

[94] There is a v.l. *tanukassa* in ChS.

[95] It may be the Pāḷi reading *dhīro* here has arisen from confusion of *v* with *dh* in the Brāhmi script.

[80 = Dhp 83, Paṇḍitavaggo]

−−⏑−,¦−⏑⏑¦−⏑−−¦¦⏑−⏑−¦−,⏑⏑¦−⏑−− Triṣṭubh x 4
sabbattha ve sappuruṣā bhavanti na kāmakāmā lapayanti santo |
⏑−⏑−¦−,−⏑¦−⏑−−¦¦−−⏑−,¦−⏑⏑¦−⏑−−
sukhena phuṭṭhā uttavā dukhena[96] noccāvacaṃ sappuruṣā karonti ||

−−⏑−,¦−⏑⏑¦−⏑−−¦¦⏑−⏑−¦−,⏑⏑¦−⏑−− Tuṭṭhubha x 4
sabbattha ve sappurisā vajanti na kāmakāmā lapayanti santo,
⏑−⏑−¦−,⏑⏑¦−⏑−−¦¦−−⏑−,¦−⏑−¦−⏑−−
sukhena phuṭṭhā atha vā dukhena noccāvacaṃ paṇḍitā dassayanti.

[81 = Dhp 201, Sukhavaggo]

⏑−−−¦⏑⏑⏑−¦¦−¦−−−¦¦⏑−⏑− navipulā
jayaṃ veraṃ prasavati dukkhaṃ śeti parājito |
⏑⏑−−¦⏑−−−¦¦−−⏑⏑¦⏑−⏑−
upaśānto sukhaṃ śeti hettā jayaparājayaṃ ||

⏑−−−¦⏑⏑⏑−¦¦−−−⏑¦⏑−⏑− navipulā
jayaṃ veraṃ pasavati dukkhaṃ seti parājito,
⏑⏑−−¦⏑−−−¦¦−−⏑⏑¦⏑−⏑−
upasanto sukhaṃ seti hitvā jayaparājayaṃ.

[82cd cf. Dhp 333cd, Nāgavaggo]

⏑−−−¦−⏑−−¦¦⏑−−⏑¦⏑−⏑− ravipulā
sukhā najjo sūpatitthā sukho dhammajito jano[97] |
⏑−−⏑¦⏑−−−¦¦−−⏑⏑⏑¦⏑−⏑−
sukho śraddhapaṭīlābho[98] pāpassa akaraṇaṃ sukhaṃ ||

⏑−−⏑¦⏑−−−¦¦⏑−−−¦⏑−⏑−
sukhaṃ yāva jarā sīlaṃ sukhā saddhā patiṭṭhitā,
⏑−−−¦⏑⏑⏑−−¦¦−−−⏑⏑¦⏑−⏑−
sukho paññāya paṭilābho pāpānaṃ akaraṇaṃ sukhaṃ.

for ab cf. Udānavarga 30.24ab:

⏑−⏑−¦−⏑−−¦¦⏑−−⏑¦⏑−⏑− ravipulā
sukhā nadī sūpatīrthā sukhaṃ dharmajino jinaḥ |
−−−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
prajñālābhaḥ sukho nityam asmimānakṣayaḥ sukham ||

[96] -*kh*- is m.c. to give the normal cadence.
[97] I can find no parallel to this pādayuga in the Pāḷi.
[98] -*ī*- is m.c. to give the pathyā cadence, otherwise it is a scribal error and we have savipulā.

[83 = Ud-v 30.23]

⏑ – – – ¦ – ⏑ – – ¦¦ ⏑ – – – ¦ ⏑ – ⏑ – ravipulā

sukhaṃ draṣṭuṃ śīlavanto sukhaṃ draṣṭuṃ bahuśśutā |

– – – ⏑ ¦ ⏑ – – – ¦¦ – ⏑ – – ¦ ⏑ – ⏑ –

ar^a^hanto[99] pi sukhaṃ draṣṭuṃ vipramuttā niropadhī[100] ||

– ⏑ – – ¦ ⏑ – – – ¦¦ ⏑ – – – ¦ ⏑ – ⏑ –

śīlavantaḥ sukhaṃ dr̥ṣṭuṃ sukhaṃ dr̥ṣṭuṃ bahuśrutāḥ |

– – – ⏑ ¦ ⏑ – – – ¦¦ – ⏑ – ⏑ ¦ ⏑ – ⏑ –

arhantaś ca sukhaṃ dr̥ṣṭuṃ vipramuktapunarbhavāḥ ||

Atthavarggaḥ

[99] As *arah*- words normally contain svarabhakti vowels, I read it as such here, though we could also understand the first two syllables as resolved.

[100] There is no parallel to this verse in the Pāḷi, but the last line (as *vippamutto nirūpadhī*) occurs, see Iti 57 and Tha 516.

6: Śoka

[84 = Ud 8.8]

−−⏑−¦−,⏑⏑¦−⏑−−¦¦−−⏑−¦−⏑,⏑¦−⏑−− Triṣṭubh x 4
ye keci śokā paridevitaṃ vā dukkhaṃ va lokamhi anekarūpaṃ |
⏑−⏑−¦⏑,⏑⏑¦−⏑−−¦¦⏑−⏑−¦−,⏑⏑¦−⏑−−⏑
priyaṃ paṭicca prabhavanti[101] ete priye asante na bhavanti ete ||

−−⏑−¦−,⏑⏑¦−⏑−−¦¦−−⏑−¦−−,⏑¦−⏑−− Tuṭṭhubha x 4
ye keci sokā paridevitā vā dukkhā ca lokasmiṃ anekarūpā,[102]
⏑−⏑−¦⏑,⏑⏑¦−⏑−−¦¦⏑−⏑−¦−,⏑⏑¦−⏑−−
piyaṃ paṭicca pabhavanti ete piye asante na bhavanti ete.

[85 = Ud 8.8]

−−⏑−,¦⏑⏑−¦−⏑−−¦¦−−⏑−,¦−⏑⏑¦−⏑−− Triṣṭubh x 4
tassā hi te sukhino[103] vītaśokā yesaṃ priyaṃ nāsti kahiṃci loke |
−−⏑−¦−,⏑⏑−¦−⏑−−¦¦⏑−⏑−¦−⏑,⏑¦−⏑−−⏑
tassā aśokaṃ virajaṃ prātthayānā[104] priyaṃ na kayⁱrātha kahiṃci loke ||

−−⏑−,¦⏑⏑−¦−⏑−−¦¦−−⏑−,¦−⏑⏑¦−⏑−− Tuṭṭhubha x 4
tasmā hi te sukhino vītasokā yesaṃ piyaṃ natthi kuhiñci loke,
−−⏑−¦−,⏑⏑−¦−⏑−−¦¦⏑−⏑−¦−⏑,⏑¦−⏑−−
tasmā asokaṃ virajaṃ patthayāno piyaṃ na kayⁱrātha kuhiñci loke.

[86 = Dhp 90, Arahantavaggo]

⏑−⏑−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
gataddhuno viśokassa vipramuttassa sabbahiṃ |
−−−−¦⏑−−−¦¦⏑⏑−−¦⏑−⏑−
sabbaggrantaprahīṇassa paridāhā na vijjati ||

⏑−⏑−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
gataddhino visokassa vippamuttassa sabbadhi,
−⏑−−¦⏑−−−¦¦⏑⏑−−¦⏑−⏑−
sabbaganthappahīnassa pariḷāho na vijjati.

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[101] I count *pr-* as not making position here in line with its normal weight.

[102] This line has the caesura after the 6th (this occurs quite rarely, but many times the word break occurs after *lokasmiṃ* as here). We could read *lokahmi*, as in Patna, which would avoid the problematic syllable. We can note here that Patna never shows the -assiṃ (-asmiṃ) form in the locative endings.

[103] Cone excludes *khi*, a repetition akṣara here.

[104] This is the extended form of the metre, pausing at the 5th and restarting again from the same syllable.

[87 = Dhp 92ab-ef, Arahantavaggo]

−−−⏑¦⏑−−−−¦¦−⏑⏑−¦⏑−⏑−
yesāṃ sannicayo nāsti   ye pariñātabhojanā[105] |
−−−⏑¦⏑−−−−¦¦⏑−−−¦⏑−⏑−
ākāśe va śakuntānāṃ   padaṃ tesāṃ durannayaṃ ||

−−−⏑¦⏑−−−−¦¦−⏑−−¦⏑−⏑−
yesaṃ sannicayo natthi   ye pariññātabhojanā,
−⏑−⏑¦⏑−−−−¦¦⏑−−−¦⏑−⏑−
suññato animitto ca   vimokkho yesa' gocaro,
−−−⏑¦⏑−−−−¦¦⏑⏑−−¦⏑−⏑−
ākāse va sakuntānaṃ   gati tesaṃ durannayā.

[88 = Dhp 96, Arahantavaggo]

−−−⏑¦⏑−−−−¦¦−−−−¦⏑−⏑−
śānto tassa mano hoti   śāntā vācā ca kaṃmu ca |
−⏑−−¦⏑−−−−¦¦⏑⏑−−¦⏑−⏑−
saṃmadaṃñāvimuttassa   upaśāntassa tāyino ||

−−−⏑¦⏑−−−−¦¦−−−−¦⏑−⏑−
santaṃ tassa manaṃ hoti   santā vācā ca kamma ca,
−⏑−−¦⏑−−−−¦¦⏑⏑−−¦⏑−⏑−
sammadaññāvimuttassa   upasantassa tādino.

[89 = Dhp 94, Arahantavaggo]

−−⏑−¦⏑,⏑⏑¦−⏑−−¦¦−−⏑−,¦−⏑⏑¦−⏑−−   Triṣṭubh x 2
yassendriyāṇi samathaṃ gatāni   aśśā yathā sārathinā sudāntā |
⏑−⏑−¦−⏑,⏑¦−⏑−−¦¦−−⏑−¦⏑,⏑⏑¦−⏑−⏑−   Triṣṭubh / Jagatī
prahīṇamānassa anāsavassa   devā pi tassa prihayanti[106] tāyino ||

−−⏑−¦⏑,⏑⏑¦−⏑−−¦¦−−⏑−,¦−⏑⏑¦−⏑−−   Tuṭṭhubha x 2
yassindriyāni samathaṃ gatāni   assā yathā sārathinā sudantā,
⏑−⏑−¦−⏑,⏑¦−⏑−−¦¦−−⏑−¦⏑,⏑⏑¦−⏑−⏑−   Tuṭṭhubha / Jagatī
pahīnamānassa anāsavassa   devā pi tassa pihayanti tādino.

---

[105] The posterior line has two short syllables in 2nd and 3rd positions here; we should read: *pariṃñāta*- which avoids the problem.

[106] There is a mark in this word which in private correspondence Cone said she thought had no semantic value. I count *pr*- as not making position to avoid a heavy syllable in 6th position.

[90 = Dhp 321, Nāgavaggo]

−−⏑−¦⏑⏑⏑−¦¦−−−−¦⏑−⏑− navipulā
dāntaṃ nayanti samitiṃ dāntaṃ rājābhirūhati |
−−−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
dānto śreṣṭho manuṣyesu yo ’tivāde titikkhati[107] ||

−−⏑−¦⏑⏑⏑−¦¦−−−−¦⏑−⏑− navipulā
dantaṃ nayanti samitiṃ dantaṃ rājābhirūhati,
−−−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
danto seṭṭho manussesu yotivākyaṃ titikkhati.

[91 = Dhp 322, Nāgavaggo]

⏑⏑−⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
varam assatarā dāntā ājāneyā ca sendhavā |
−⏑−⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
kuñjarā va mahānāgā āttā dānto tato varaṃ ||

⏑⏑−⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
varam assatarā dantā ājānīyā ca sindhavā
−⏑−⏑¦⏑−−−¦¦−⏑−−¦⏑−⏑−
kuñjarā ca mahānāgā attadanto tato varaṃ.

[92cd = Dhp 323cd, Nāgavaggo]

⏑⏑−⏑−¦⏑−−−¦¦−−⏑⏑¦⏑−⏑−
na hi tehi jānajātehi tāṃ bhūmim abhisaṃbhave[108] |
⏑−⏑−¦⏑−−−¦¦−−−−¦⏑−⏑−
yathā ’ttanā sudāntena dānto dāntena gacchati ||

⏑⏑−−¦⏑−−−¦¦−−⏑⏑¦⏑−⏑−
na hi etehi yānehi gaccheyya agataṃ disaṃ,
⏑−⏑−¦⏑−−−¦¦−−−−¦⏑−⏑−
yathattanā sudantena danto dantena gacchati.

[93 = Dhp 81, Paṇḍitavaggo]

−−⏑−¦−⏑⏑−¦¦−−⏑⏑¦⏑−⏑− bhavipulā
śelo yathā ekaghano vātena na samīrati |
−−−−¦⏑−−−¦¦⏑⏑−−¦⏑−⏑−
evaṃ nindāpraśaṃsāsu na samīranti paṇḍitā ||

−−⏑−¦−⏑⏑−¦¦−−⏑⏑¦ ⏑−⏑− bhavipulā
selo yathā ekaghano vātena na samīrati,
−−−−¦⏑−−−¦¦⏑⏑−−¦⏑−⏑−
evaṃ nindāpasaṃsāsu na samiñjanti paṇḍitā.

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[107] This and the next two verses also occur in this sequence in the Pāḷi.
[108] I can find no parallel to this line in the Pāḷi texts.

[94 = Dhp 9, Yamakavaggo]

⏑–⏑–¦––––¦¦–––⏑¦⏑–⏑– mavipulā
anikkaṣāyo kāṣāyaṃ yo vastaṃ paridhehiti[109] |
⏑––⏑¦⏑–––¦¦⏑–––¦⏑–⏑–
apeto damasaccena na so kāṣāyam ar^i^hati ||

⏑–⏑–¦––––¦¦–––⏑⏑¦⏑–⏑– mavipulā
anikkasāvo kāsāvaṃ yo vatthaṃ paridahessati,
⏑––⏑¦⏑–––¦¦⏑–––¦⏑–⏑–
apeto damasaccena na so kāsāvam ar^a^hati.

[95 = Dhp 10, Yamakavaggo]

–⏑–⏑¦⏑–––¦¦––⏑⏑¦⏑–⏑–
yo tu vāntakaṣāyassa śīlehi susamāhito |
⏑––⏑¦⏑–––¦¦⏑–––¦⏑–⏑–
upeto damasaccena sa ve kāṣāyam ar^i^hati ||

–⏑–⏑¦⏑–––¦¦––⏑⏑¦⏑–⏑–
yo ca vantakasāvassa sīlesu susamāhito,
⏑––⏑¦⏑–––¦¦⏑–––¦⏑–⏑–
upeto damasaccena sa ve kāsāvam ar^a^hati.

Śokavarggaḥ

[109] This is the normal form of the future (3rd person simgular) in Patna. Cf. *hehiti* 57b; *vijehiti* 131a; *prajehiti* 131d; *bhijjīhiti* 259c; *abhiśehiti* 349b.

7: Kalyāṇī[110]

[96 = Dhp 116, Pāpavaggo]

⏑–⏑–¦⏑–––¦¦––––¦⏑–⏑–
abhittaretha kallāṇe pāpā cittaṃ nivāraye |
––⏑⏑¦⏑–––¦¦––⏑⏑¦⏑–⏑–
daṃdhaṃ hi karato puṃñaṃ pāpamhi ramate mano ||

⏑–⏑–¦⏑–––¦¦––––¦⏑–⏑–
abhittharetha kalyāṇe pāpā cittaṃ nivāraye,
––⏑⏑¦⏑–––¦¦–––⏑¦⏑–⏑–
dandhaṃ hi karato puññaṃ pāpasmiṃ ramatī mano.

[97 = Dhp 117, Pāpavaggo]

–⏑–⏑¦⏑–––¦¦⏑–––¦⏑–⏑–
kay^{i}ra[111] ce puruṣo pāpaṃ na naṃ kay^{i}rā punappuno |
⏑–⏑–¦––––¦¦––––¦⏑–⏑– mavipulā
na tamhi chanda[ṃ] kay^{i}rātha dukkho pāpassa sa[ṃ]cayo ||

–––⏑¦⏑–––¦¦⏑–––¦⏑–⏑–
pāpañ ce puriso kay^{i}rā na taṃ kay^{i}rā punappunaṃ,
⏑–⏑–¦––––¦¦––––¦⏑–⏑– mavipulā
na tamhi chandaṃ kay^{i}rātha dukkho pāpassa uccayo.

[98 = Dhp 118, Pāpavaggo]

–⏑–⏑¦⏑–––¦¦–⏑––¦⏑–⏑–
kay^{i}ra ce puruṣo pu[ṃ]ña[ṃ] kay[^{i}]ra cena[ṃ] punappuno |
–⏑–⏑–¦–,–––¦¦⏑–––¦⏑–⏑– mavipulā
tamh[i] eva chanda[ṃ] kay^{i}rātha[112] sukho puṃñassa saṃcayo ||

–––⏑¦⏑–––¦¦––––¦⏑–⏑–
puññañ ce puriso kay^{i}rā kay^{i}rāthetaṃ punappunaṃ,
–⏑––¦⏑⏑––¦¦⏑–––¦⏑–⏑– savipulā
tamhi chandaṃ kayirātha sukho puññassa uccayo.

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[110] In the title the word is spelt *kaly*-, but in the verses themselves it is always spelt *kall*-. This is the longest chapter in the Patna collection.

[111] Three times we have to ignore the svarabhakti vowel in this word and its cognate in this verse.

[112] The metre in this line is incorrect, we could read *tamheva*, which would give mavipulā, and as the supposed -*i* is not visible this may be the correct reading.

[99 = MN 7 vs. 3]

−−−⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
śuddhasseva sadā phaggū suddasso[113] ’poṣatho sadā |
−−⏑⏑¦⏑−−−¦¦⏑−−−¦⏑−⏑−
śuddhassa śucikammassa sadā saṃpajjate vrataṃ ||

−−−⏑¦⏑−−−¦¦−−⏑−¦⏑−⏑−
suddhasseva sadā phaggu suddhassuposatho sadā,
−−⏑⏑¦⏑−−−¦¦⏑−−−¦⏑−⏑−
suddhassa sucikammassa sadā sampajjate vataṃ.

[100ab = Dhp 314ab, Nirayavaggo; cd cf. 17cd, Yamakavaggo]

⏑⏑−−¦⏑−−−¦¦−−⏑⏑¦⏑−⏑−
akataṃ dukkataṃ śreyo pacchā tapati dukkataṃ |
−⏑−−⏑¦−⏑−⏑−¦¦−−−⏑⏑¦−⏑−⏑− Vaitālīya x 2
dukkataṃ me kataṃ ti śocati[114] bhūyo śocati doggatiṃ gato ||

⏑⏑−−¦⏑−−−¦¦−−⏑⏑¦⏑−⏑−
akataṃ dukkataṃ seyyo pacchā tapati dukkataṃ.

−−⏑⏑¦−⏑−⏑−¦¦−−−⏑⏑¦−⏑−⏑− Vetālīya x 2
pāpaṃ mĕ katan ti tappati bhiyyo tappati duggatiṃ gato.

[101ab = Dhp 314cd, Nirayavaggo; cd cf. 18cd, Yamakavaggo]

⏑−⏑⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
katañ ca sukataṃ sādhu yaṃ kattā nānutappati |
⏑⏑−⏑⏑¦−⏑−⏑−¦¦−−−⏑⏑¦−⏑−⏑− Vaitālīya x 2
sukataṃ me[115] kataṃ ti nandati bhūyo nandati soggatiṅ gato ||

⏑−⏑⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
katañ ca sukataṃ seyyo yaṃ katvā nānutappati.

−−⏑⏑¦−⏑−⏑−¦¦−−−⏑⏑¦−⏑−⏑− Vetālīya x 2
puññaṃ mĕ katan ti nandati bhiyyo nandati suggatiṃ gato.

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[113] Read: *suddhasso*.
[114] This line shows the variant opening discussed in The Prosody of the Dhammapada. Even so we must read *mĕ* to fully correct the metre (also in the next verse).
[115] I read *mĕ* here to give the normal opening.

[102 = Dhp 119, Pāpavaggo]

−−⏑−¦⏑−−−−¦¦−⏑−−¦⏑−⏑−
pāpo pi paśśate bhadraṃ yāva pāpaṃ na paccati |
⏑−⏑−¦⏑−−−−¦¦⏑⏑−−−−−¦⏑−⏑−
yadā tu paccate pāpaṃ atha pāpo pāpāni paśśati[116] ||

−−⏑−¦⏑⏑−−−¦¦−⏑−−¦⏑−⏑− savipulā
pāpo pi passati bhadraṃ yāva pāpaṃ na paccati,
⏑−⏑−¦⏑⏑−−−¦¦⏑⏑−−−−−¦⏑−⏑− savipulā
yadā ca paccati pāpaṃ atha pāpo pāpāni passati.

[103 = Dhp 120, Pāpavaggo]

−−⏑−¦⏑−−−−¦¦−⏑−−¦⏑−⏑−
bhadro pi paśśate pāpaṃ yāva bhadraṃ na paccati |
⏑−⏑−¦⏑−−−−¦¦⏑⏑−−−−−¦⏑−⏑−
yadā tu paccate bhadraṃ atha bhadro bhadrāṇi paśśati ||

−−⏑−¦⏑⏑−−−¦¦−⏑−−¦⏑−⏑− savipulā
bhadro pi passati pāpaṃ yāva bhadraṃ na paccati,
⏑−⏑−¦⏑⏑−−−¦¦⏑⏑−−−−−¦⏑−⏑− savipulā
yadā ca paccati bhadraṃ atha bhadro bhadrāni passati.

[104 cf. Dhp 119, Pāpavaggo]

−−⏑⏑¦⏑−−−−¦¦−⏑−−¦⏑−⏑−
pāpaṃ pi karato bhadraṃ yāva pāpaṃ na paccati |
⏑⏑−−¦⏑−−−−¦¦−−−−¦⏑−⏑−
atha payⁱrāgate kāle pāpo pāpāni paśśati[117] ||

−−⏑−¦⏑⏑−−−¦¦−⏑−−¦⏑−⏑− savipulā
pāpo pi passati bhadraṃ yāva pāpaṃ na paccati,
⏑−⏑−¦⏑⏑−−−¦¦⏑⏑−−−−−¦⏑−⏑− 10 syllables
yadā ca paccati pāpaṃ atha pāpo pāpāni passati.

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[116] This line (which is confirmed by the Pāḷi reading) is hypermetric by 2 syllables. Norman, in his comment in Word of the Doctrine to the parallel to this verse, suggests it may be a Vaitālīya line, but this opening is not normally seen in the Vaitālīya, and it seems better to take it as a hypermetric śloka. Similarly for the following verse.

[117] This verse and the next, which do not have proper parallels in the Pāḷi, look like attempts to rewrite the metrically unsatisfactory verses which precede.

[105 cf. Dhp 120, Pāpavaggo]

−−⏑⏑¦⏑−−−¦¦−⏑−−¦⏑−⏑−
bhadraṃ pi karato pāpaṃ yāva bhadraṃ na paccati |
⏑⏑−−¦⏑−−−¦¦−−−−¦⏑−⏑−
atha pay^i^rāgate kāle bhadro bhadrāṇi paśśati ||

−−⏑−¦⏑⏑−−¦¦−⏑−−¦⏑−⏑− savipulā
bhadro pi passati pāpaṃ yāva bhadraṃ na paccati,
⏑−⏑−¦⏑⏑−−¦¦⏑⏑−−−−¦⏑−⏑− 10 syllables
yadā ca paccati bhadraṃ atha bhadro bhadrāni passati.

[106 = Dhp 124, Pāpavaggo]

−−⏑−¦⏑−−−¦¦−−−−¦⏑−⏑−
pāṇimhi ce vraṇo nā ’ssa dhāreyā pāṇinā viṣaṃ |
−⏑−⏑¦⏑−−−¦¦−⏑−−¦⏑−⏑−
nāvraṇe viṣam anneti nāsti pāpaṃ akurvvato ||

−−⏑−¦⏑−−−¦¦⏑−⏑−¦⏑−⏑−
pāṇimhi ce vaṇo nāssa hareyya pāṇinā visaṃ,
−⏑−⏑¦⏑−−−¦¦−⏑−−¦⏑−⏑−
nābbaṇaṃ visam anveti natthi pāpaṃ akubbato.

[107 = Dhp 71, Bālavaggo]

⏑⏑−⏑−¦⏑−−−¦¦−−−−¦⏑−⏑−
na hi pāpakaṃ kataṃ kammaṃ sajjaṃ chīraṃ va mucchati[118] |
⏑−−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
dahantaṃ bālam anneti bhassachanno va pāpako ||

⏑⏑−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
na hi pāpaṃ kataṃ kammaṃ sajju khīraṃ va muccati,
⏑−−−¦⏑−−−¦¦−−−−¦⏑−⏑−
ḍahantaṃ bālam anveti bhasmacchanno va pāvako.

[118] This reading is preferable to the Pāḷi *muccati*, which hardly makes sense. Even DhpA paraphrases with *pariṇamati*.

[108 = Ud-v 9.18a-d]

⏑⏑–⏑–¦⏑–––¦¦––––¦⏑–⏑–
na hi pāpakaṃ kataṃ kammaṃ   sajjaṃ śastam va kantati |
⏑⏑–––¦⏑–––¦¦–⏑––¦⏑–⏑–
maraṇo 'peto hi jānāti   yā gatī pāpakaṃmuṇo[119] ||

⏑⏑–⏑¦⏑–––¦¦–––⏑[⏑]¦⏑–⏑–
na hi pāpakṛtaṃ karma   sadyaḥ śastram iva[120] kṛntati |
–⏑––¦⏑–––¦¦–⏑––¦⏑–⏑–
sāmparāye tu jānāti   yā gatiḥ pāpakarmaṇām |
––⏑⏑¦⏑–⏑–¦¦⏑––⏑¦⏑–⏑–
paścāt tu kaṭukaṃ bhavati   vipākaṃ pratiṣevataḥ ||

[109 = Jā 466 v. 36]

⏑–⏑–,¦⏑⏑–¦–⏑––¦¦––––,¦–⏑–¦–⏑––   Triṣṭubh x 4
anāgataṃ paṭikay^i rātha kiccaṃ   mā vo kiccaṃ kiccakāle vyadheyā[121] |
––⏑–,¦⏑⏑⏑⏑¦–⏑––¦¦⏑–––,¦–⏑–¦–⏑–⏑
taṃ tārisaṃ paṭikatakiccakāriṃ   na naṃ kiccaṃ kiccakāle vyadheti ||

⏑–⏑–,¦⏑⏑–¦–⏑––¦¦––––,¦–⏑–¦–⏑––   Tuṭṭhubha x 4
anāgataṃ paṭikay^i rātha kiccaṃ   mā maṃ kiccaṃ kiccakāle vyadhesi,
––⏑–,¦⏑⏑⏑⏑¦–⏑––¦¦⏑–––,¦–⏑–¦–⏑––
taṃ tādisaṃ paṭigatakiccakāriṃ[122]   na taṃ kiccaṃ kiccakāle vyadheti.

[110 = Devaputtasaṃyuttaṃ, 3.2 v. 4]

⏑⏑––¦⏑–––¦¦–––⏑¦⏑–⏑–
paṭikacceva taṃ kay^i rā   yaṃ ñāyyā hitam āttano |
⏑–⏑⏑¦⏑–––¦¦––––¦⏑–⏑–
na śākaṭikamanti ssa   mantaṃ dhīro parākrame[123] ||

⏑⏑––¦⏑–––¦¦–––⏑¦⏑–⏑–
paṭigacceva[124] taṃ kay^i rā   yaṃ jaññā hitam attano,
⏑–⏑⏑¦⏑–––¦¦––––¦⏑–⏑–
na sākaṭikacintāya   mantā dhīro parakkame.

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[119] I can find no parallel for this verse in the Pāḷi texts.
[120] We need to read *śastraṃ va* m.c.
[121] Both posterior lines in this verse (and in the Pāḷi parallel) show the Vedic opening with the heavy 3rd syllable.
[122] There is a v.l. *paṭikata-* in ChS.
[123] This and the next two verses occur in the same order in *Khemasuttaṃ* of *Sagāthavaggo* (SN 103).
[124] There is a v.l. *patikacceva* in ChS.

[111 = Devaputtasaṃyuttaṃ, 3.2 v. 5]

⏑−−⏑¦⏑−−−¦¦⏑−−−¦⏑−⏑−
yathā śākaṭiko māggaṃ samaṃ hettā mahāpathaṃ |
⏑⏑−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
viṣamaṃ māggam āsājja akkhachinno tha[125] jhāyati ||

⏑−−⏑¦⏑−−−¦¦⏑−−−¦⏑−⏑−
yathā sākaṭiko panthaṃ samaṃ hitvā mahāpathaṃ,
⏑⏑−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
visamaṃ maggam āruyha akkhacchinno va jhāyati.

[112 = Devaputtasaṃyuttaṃ, 3.2 v. 6]

−−−−¦⏑−−−¦¦⏑−⏑⏑¦⏑−⏑−
evaṃ dhammā apakrāṃma adhaṃmam anuvattiya |
−−−⏑¦⏑−−−¦¦−⏑−−¦⏑−⏑−
bālo maccumukhaṃ prātto akkhachinno va jhāyati ||

−−−−¦⏑−−−¦¦⏑−⏑⏑¦⏑−⏑−
evaṃ dhammā apakkamma adhammam anuvattiya,
−−−⏑¦⏑−−−¦¦−⏑−−¦⏑−⏑−
mando maccumukhaṃ patto akkhacchinno va jhāyati.

[113 = Dhp 307, Nirayavaggo]

−−⏑−¦−⏑⏑−¦¦−⏑−−¦⏑−⏑− bhavipulā
kāṣāyakaṃṭhā bahavo pāpadhaṃmā asaṃyyatā |
−−−−¦⏑−−−¦¦⏑⏑−−⏑¦⏑−⏑−
pāpā pāpehi kaṃmehi nirayaṃ te upapajjatha ||

−−⏑−¦−⏑⏑−¦¦−⏑−−¦⏑−⏑− bhavipulā
kāsāvakaṇṭhā bahavo pāpadhammā asaññatā,
−−−−¦⏑−−−¦¦⏑⏑−−⏑¦⏑−⏑−
pāpā pāpehi kammehi nirayaṃ te upapajjare.

125 Read: *va*, as in the next verse.

[114 = Dhp 306, Nirayavaggo[126]]

⏑–⏑–¦–,⏑⏑¦–⏑––¦¦––⏑–¦–,⏑⏑–¦–⏑––   Triṣṭubh x 4
abhūtavādī nirayaṃ upeti   yo cāpi kattā na karomī ti āha[127] |
⏑–⏑–,¦–⏑⏑¦–⏑––¦¦⏑–⏑–¦–,⏑⏑¦–⏑––
ubho pi te precca samā bhavanti   nihīnakaṃmā manujā paratra ||

⏑–⏑–¦–,⏑⏑¦–⏑––¦¦––⏑–¦–,⏑⏑–¦–⏑––   Tuṭṭhubha x 4
abhūtavādī nirayaṃ upeti   yo vāpi katvā na karomī ti cāha,
⏑–⏑–,¦–⏑⏑¦–⏑––¦¦⏑–⏑–¦–,⏑⏑¦–⏑––
ubho pi te pecca samā bhavanti   nihīnakammā manujā parattha.

[115 = Dhp 125, Pāpavaggo]

––⏑–¦–⏑,⏑¦–⏑–⏑–¦¦––⏑–¦–⏑,⏑¦–⏑––   Jagatī / Triṣṭubh
yo apraduṣṭassa naro praduṣyati   śuddhassa poṣassa anaṃgaṇassa |
⏑–⏑–¦–,–¦–⏑––¦¦⏑⏑–⏑–,¦⏑⏑–¦–⏑––   Triṣṭubh x 2
tam eva bālaṃ pracceti pāpaṃ[128]   sukhumo rajo paṭivātaṃ va khitto ||

––⏑–¦–⏑,⏑¦–⏑–⏑–¦¦––⏑–¦–⏑,⏑¦–⏑––   Jagatī / Tuṭṭhubha
yo appaduṭṭhassa narassa dussati   suddhassa posassa anaṅgaṇassa,
⏑–⏑–¦–,–¦–⏑––¦¦⏑⏑–⏑–,¦⏑⏑–¦–⏑––   Tuṭṭhubha x 2
tam eva bālaṃ pacceti pāpaṃ   sukhumo rajo paṭivātaṃ va khitto.

[116 = Dhp 123, Pāpavaggo]

–⏑–⏑¦⏑–––¦¦–⏑––¦⏑–⏑–
vāṇijo va bhayaṃ māggaṃ   appasāttho mahaddhano |
⏑––⏑¦⏑–––¦¦––⏑⏑¦⏑–⏑–
viṣaṃ jīvitukāmo va   pāpāni parivajjaye ||

–⏑–⏑¦⏑–––¦¦–⏑––¦⏑–⏑–
vāṇijo va bhayaṃ maggaṃ   appasattho mahaddhano,
⏑––⏑¦⏑–––¦¦––⏑⏑¦⏑–⏑–
visaṃ jīvitukāmo va   pāpāni parivajjaye.

---

[126] One of the most famous verses in the Pāḷi canon, it also occurs at: Ud 4.8, It 48.1, and Sn 661.

[127] The posterior line (both here and in the Pāḷi) shows the extended form of the metre, pausing after the caesura, and restarting from the 5th syllable.

[128] Line c shows replacement of two short syllables by one long one, which is an occasional variation in the Triṣṭubh/Jagatī line.

[117 = Dhp 291, Pakiṇṇakavaggo]

⏑⏑––¦⏑–––¦¦–––⏑¦⏑–⏑–
paradukkhopadhānena yo icche sukham āttano |
–⏑––¦⏑–––¦¦––⏑⏑¦⏑–⏑–
verasaṃsaggasaṃsaṭṭho dukkhā[129] na parimuccati ||

⏑⏑––¦⏑–––¦¦–⏑–⏑¦⏑–⏑–
paradukkhūpadānena attano sukham icchati,
–⏑––¦⏑–––¦¦–––⏑⏑¦⏑–⏑–
verasaṃsaggasaṃsaṭṭho verā so na parimuccati.

[118]

⏑⏑–⏑⏑¦–––⏑–¦¦–⏑⏑–⏑⏑¦–⏑–⏑– Vaitālīya x 4
kuṇapassa pi gandhucchijjati[130] u ’ddhukitassa[131] pi rāti accayā |
⏑⏑–⏑⏑¦–⏑–⏑–¦¦––––¦–⏑–⏑–
puruṣassa adhammacāriṇo annāhaṃ gandho na chijjati[132] ||

[119]

⏑–⏑⏑⏑⏑¦–⏑–⏑––¦¦–––⏑⏑¦–⏑–⏑–– Aupacchandasaka x 4
yatha ggrahapatayo[133] prabhūtarat^a^nā āḍitte nagaramhi dahyamāne |
––⏑⏑¦⏑⏑⏑⏑⏑⏑⏑––¦¦–⏑–⏑⏑⏑¦–⏑–⏑––
muttāmaṇiphaṭikarajataheto[134] vyāyamanti api nīharema kiṃci[135] ||

[129] It seems to me that *dukkhā* in Patna here gives a better meaning than *verā* in the Pāḷi: *whoever is closely associated with hatred is not freed from suffering* (rather than: ...*from hatred*, which is tautological).

[130] We need to read the simplex -*chijjati* here to correct the metre.

[131] Cone indicates that this word may also be read: -*chitassa*. The avagraha is intrusive, read: *uddhukitassa*

[132] There are no parallels to the last three verses in this chapter in any of the other rescensions and one suspects that they are late additions to the collection. When we see the corrections that have to made to the metre it is clear that they were originally Prākṛt verses that have been rather clumsily Sanskritised.

[133] We have to read as the simplex *gahapatayo* to correct the metre.

[134] This line has resolution twice, at the beginning of the two words -*phaṭika*- and -*rajata*-; note that resolution in the cadence of the mātrācchandas verses is very rare indeed.

[135] The opening of this line is syncopated.

[120]

⏑⏑⏑⏑⏑⏑¦–⏑–⏑––¦¦–––⏑⏑¦–⏑–⏑–– Aupacchandasaka x 4

tatha-r-iva śamaṇā prabhūtapraṃñā ayⁱrā ayⁱrapathesu[136] sicchamānā |

–⏑⏑–⏑⏑⏑⏑¦––––––¦¦–⏑–⏑⏑–¦–⏑–⏑––

jātijarāmaraṇabhayādditā dukkhāṭṭā[137] vyāyamanti api prāpuṇema śāntiṃ[138] ||

KALYĀṆĪVARGGAḤ

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[136] As *ayir-* normally has a svarabhakti vowel I read it here as well, though metrically it makes no difference.

[137] This line is very unmetrical as it stands. We should read: *jātimaraṇabhayādditā dukhāṭṭā*, understanding the first syllable as short to correct the metre.

[138] We need to count the first syllable as light to correct the metre again here.

8: Puṣpa
Pupphavaggo

[121 = Dhp 54]

⏑−⏑−¦−,⏑⏑¦−⏑−−¦¦⏑−⏑−,¦⏑⏑−¦−⏑−− Triṣṭubh x 4
na puṣpagandho paṭivātam eti   na candanaṃ tagaraṃ vāhlikaṃ vā |
⏑−⏑−¦−,⏑⏑¦−⏑−−¦¦−−⏑−,¦−⏑⏑¦−⏑−−
satān tu gandho paṭivātam eti   sabbā diśā sappuruṣo pravāti[139] ||

⏑−⏑−¦−.⏑⏑¦−⏑−−¦¦⏑−⏑−.¦⏑⏑⏑¦−⏑−− Tuṭṭhubha x 2
na pupphagandho paṭivātam eti   na candanaṃ tagaramallikā vā,
⏑−⏑−¦−.⏑⏑¦−⏑−−¦¦−−⏑−.¦−⏑⏑¦−⏑−⏑− Tuṭṭhubha / Jagatī
satañ ca gandho paṭivātam eti   sabbā disā sappuriso pavāyati.

[122 = Dhp 55]

−⏑−⏑¦⏑−−−−¦¦−⏑−⏑¦⏑−⏑−
candanaṃ tagaraṃ cāpi   uppalaṃ atha vāśśikiṃ |
−−−−¦⏑−−−−¦¦−⏑−−¦⏑−⏑−
etesāṃ gandhajātānāṃ   śīlagandho anuttaro ||

−⏑−⏑¦⏑−−−−¦¦−⏑−⏑¦⏑−⏑−
candanaṃ tagaraṃ vā pi   uppalaṃ atha vassikī,
−−−−¦⏑−−−−¦¦−⏑−−¦⏑−⏑−
etesaṃ gandhajātānaṃ   sīlagandho anuttaro.

[123 = Dhp 56]

−−−−¦⏑−−−−¦¦−−⏑⏑¦⏑−⏑−
appāmātro[140] ayaṃ gaṃdho   yoyaṃ[141] tagaracandane |
−⏑−⏑¦⏑−−−−¦¦−⏑−−¦⏑−⏑−
yo tu śīlavatāṃ gandho   vāti devesu uttamo ||

−⏑−−¦⏑−−−−¦¦−−⏑⏑¦⏑−⏑−
appamatto ayaṃ gandho   yāyaṃ tagaracandanī,
−⏑−⏑¦⏑−−−−¦¦−⏑−−¦⏑−⏑−
yo ca sīlavataṃ gandho   vāti devesu uttamo.

---

[139] The Pāḷi reading seems preferable here, see Brough's comments (GDhp, p. 268) on the Gāndhārī version of this verse. The first four verses in this chapter occur in the same order in the Pāḷi rescension.

[140] Read: *appamātro*, scribal error.

[141] This reading confirms that we should take the Pāḷi *yāyaṃ* to be analysed: *yo ayaṃ*, with *yo* agreeing with *gandho*.

[124 = Dhp 57]

−−−−¦⏑−−−−¦¦−⏑−⏑¦⏑−⏑−
tesāṃ sampannaśīlānāṃ   apramādavihāriṇāṃ |
−⏑−−¦⏑−−−−¦¦−−−−¦⏑−⏑−
sammadaṃñāvimuttānāṃ   māro māggaṃ na viṇḍati[142] **||**

−−−−¦⏑−−−−¦¦−⏑−⏑¦⏑−⏑−
tesaṃ sampannasīlānaṃ   appamādavihārinaṃ
−⏑−−¦⏑−−−−¦¦−−−−¦⏑−⏑−
sammadaññāvimuttānaṃ   māro maggaṃ na vindati.

[125 = Dhp 51]

⏑−⏑⏑¦⏑−−−¦¦−⏑−−¦⏑−⏑−
yathā pi ruciraṃ puṣpaṃ   vannavantaṃ agandhakaṃ |
−−⏑−⏑−−−−¦¦⏑⏑−−⏑¦⏑−⏑−−
evaṃ subhāṣitā vācā   aphalā hoti akurvvato ||

⏑−⏑⏑¦⏑−−−¦¦−⏑−−¦⏑−⏑−
yathā pi ruciraṃ pupphaṃ   vaṇṇavantaṃ agandhakaṃ,
−−⏑−¦⏑−−−−¦¦⏑⏑−−⏑¦⏑−⏑−
evaṃ subhāsitā vācā   aphalā hoti akubbato.

[126 = Dhp 52]

⏑−⏑⏑¦⏑−−−¦¦−⏑−−¦⏑−⏑−
yathā pi ruciraṃ puṣpaṃ   vannavantaṃ sagaṃdhakaṃ |
−−⏑−¦⏑−−−−¦¦⏑⏑−−¦⏑−⏑−
evaṃ subhāṣitā vācā   saphalā hoti kurvvato[143] **||**

⏑−⏑⏑¦⏑−−−¦¦−⏑−−¦⏑−⏑−
yathā pi ruciraṃ pupphaṃ   vaṇṇavantaṃ sagandhakaṃ,
−−⏑−¦⏑−−−−¦¦⏑⏑−−⏑¦⏑−⏑−
evaṃ subhāsitā vācā   saphalā hoti pakubbato.

---

[142] There is no mention of flowers in this verse, so we must understand that these four verses formed a group in the old tradition which underlies the two rescensions. The connection is collocation on *śīla* and *apramāda*, which occur in the previous verse.

[143] Ud-v. and GDhp agree with Patna in reading the verb without a prefix, and we should probably restore the Pāḷi to read *kubbato*.

[127 = Dhp 49]

⏑−−⏑¦⏑−−−¦¦−⏑−⏑¦⏑−⏑−
yathā pi bhramaro puṣpā   vannagandham aheḍayaṃ |
⏑−⏑⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
praḍeti rasam ādāya   evaṃ ggrāme munī[144] care ||

⏑−⏑⏑¦⏑−−−¦¦−⏑−−¦⏑−⏑−
yathā pi bhamaro puppham   vaṇṇagandhaṃ aheṭhayaṃ
⏑−⏑⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
paḷeti rasam ādāya   evaṃ gāme munī care.

[128 = Dhp 47]

−−⏑−¦⏑⏑⏑−−¦¦−−⏑⏑¦⏑−⏑−
puṣpāṇi heva pracinantaṃ[145]   vyāsattamanasaṃ naraṃ |
−−−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
suttaṃ ggrāmaṃ mahogho vā[146]   maccu-r-ādāya gacchati ||

−−⏑−¦⏑⏑⏑−−¦¦−−⏑⏑¦⏑−⏑−
pupphāni heva pacinantaṃ   byāsattamanasaṃ naraṃ,
−−−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
suttaṃ gāmaṃ mahogho va   maccu ādāya gacchati.

[129 = Dhp 48]

−−⏑−¦⏑⏑⏑−−¦¦−−⏑⏑¦⏑−⏑−
puṣpāṇi heva pracinantaṃ   vyāsattamanasaṃ naraṃ |
⏑−−−¦⏑−−−¦¦−⏑−⏑¦⏑−⏑−
asaṃpunnesu[147] kāmesu   antako kurute vaśe ||

−−⏑−¦⏑⏑⏑−−¦¦−−⏑⏑¦⏑−⏑−
pupphāni heva pacinantaṃ   byāsattamanasaṃ naraṃ,
⏑−−−¦⏑−−−¦¦−⏑−⏑¦⏑−⏑−
atittaṃ yeva kāmesu   antako kurute vasaṃ.

---

[144] *-ī* is m.c. to give the normal cadence.

[145] I count *pr-* here and in the next verse as not making position to give (with resolution) the pathyā cadence.

[146] Read *va* (= *iva*).

[147] There are two marks in this word which in private correspondence Cone said she thought had no semantic value.

[130 = Dhp 53]

⏑−⏑−¦⏑−−−−¦¦−−−−¦⏑−⏑−
yathā pi puṣparāśimhā   kay^{i}rā mālāguṇe bahū |
−−−−¦⏑−−−−¦¦−−−⏑¦⏑−⏑−
evaṃ jātena māccena   kātavvaṃ kuśalaṃ bahuṃ |

⏑−⏑−¦⏑−−−−¦¦−−−−¦⏑−⏑−
yathā pi puppharāsimhā   kay^{i}rā mālāguṇe bahū,
−−−−¦⏑−−−−¦¦−−−⏑¦⏑−⏑−
evaṃ jātena maccena   kattabbaṃ kusalaṃ bahuṃ.

[131 = Dhp 44]

−⏑−⏑⏑¦−⏑−⏑−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−   Vaitālīya x 4
ko[148] imaṃ paṭhaviṃ vijehiti   yamalokaṃ va imaṃ sadevakaṃ |
−−⏑⏑¦−⏑−⏑−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−
ko dhammapade[149] sudeśite   kuśalo puṣpam iva prajehiti[150] |

−⏑−⏑⏑¦−⏑−⏑−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−   Vetālīya x 4
kŏ imaṃ paṭhaviṃ vicessati   yamalokañ ca imaṃ sadevakaṃ?
−−⏑⏑¦−⏑−⏑−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−
ko dhammapadaṃ sudesitaṃ   kusalo puppham ivappacessati?

[132 = Dhp 45]

−−⏑⏑¦−⏑−⏑−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−   Vaitālīya x 4
śekho[151] paṭhaviṃ vijehiti   yamalokaṃ va imaṃ sadevakaṃ |
−−⏑⏑¦−⏑−⏑−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−
so dhammapade sudeśite   kuśalo puṣpam iva prajehiti ||

−−⏑⏑¦−⏑−⏑−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−   Vetālīya x 4
sekho paṭhaviṃ vicessati   yamalokañ ca imaṃ sadevakaṃ.
−−−⏑⏑¦−⏑−⏑−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−
sekho dhammapadaṃ sudesitaṃ   kusalo puppham ivappacessati.

---

148 The first syllable here needs to be counted as light to fit the metre. This is common in both the Patna and the Pāḷi rescensions.

149 Notice the spelling here, which goes against the name of the collection given at the end of the work: *dharmmapad*-.

150 Note that *pr*- here and in the verse below is counted as making position to give the normal cadence.

151 There are also two marks in this word which in private correspondence Cone said she thought had no semantic value.

[133 = Dhp 377, Bhikkhuvaggo]

−⏑−⏑¦⏑−−−¦¦−⏑−⏑¦⏑−⏑−
vāśśikī-r-iva puṣpāṇi   mañcakāni[152] pramuñcati |
−−−−¦⏑−−−¦¦−⏑−⏑¦⏑−⏑−
evaṃ rāgañ ca doṣañ ca   vipramuñcatha bhikkhavo ||

−⏑−⏑¦⏑−−−¦¦−⏑−⏑¦⏑−⏑−
vassikā viya pupphāni   maddavāni pamuñcati,
−−−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
evaṃ rāgañ ca dosañ ca   vippamuñcetha bhikkhavo.

[134 = Dhp 46]

−−⏑−,¦−⏑⏑¦−⏑−−¦¦⏑−⏑−¦−,⏑⏑¦−⏑−−   Triṣṭubh x 4
phenopamaṃ lokam imaṃ vidittā   marīcidhammaṃ abhisaṃbudhānāṃ |
−−⏑−¦−⏑,⏑¦−⏑−−¦¦−−⏑−,¦−⏑−¦−⏑−−
chettāna mārassa prapuṣpakāni[153]   addaṃśanaṃ maccurājassa gacche ||

−−⏑−,¦−⏑⏑¦−⏑−−¦¦⏑−⏑−¦−,⏑⏑¦−⏑−−   Tuṭṭhubha x 4
pheṇūpamaṃ kāyam imaṃ viditvā   marīcidhammaṃ abhisambudhāno,
−−⏑−¦−⏑,⏑¦−⏑−−¦¦⏑−⏑−,¦−⏑−¦−⏑−−
chetvāna mārassa papupphakāni   adassanaṃ maccurājassa gacche.

[135 = Dhp 58]

⏑−−−¦⏑−−−¦¦−⏑−⏑¦⏑−⏑−
yathā saṃkārakūṭamhi[154]   ujjhitamhi mahāpathe |
⏑⏑−−¦⏑−−−¦¦⏑⏑−−¦⏑−⏑−
padumaṃ ubbhidaṃ assa   śucigandhaṃ manoramaṃ[155] ||

⏑−−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
yathā saṅkāradhānasmiṃ   ujjhitasmiṃ mahāpathe,
⏑⏑−−¦⏑−−−¦¦⏑⏑−−¦⏑−⏑−
padumaṃ tattha jāyetha   sucigandhaṃ manoramaṃ.

---

[152] It's hard to see what *mañcakāni* can mean here, and this is presumably a scribal error.
[153] Reading *pr*- as failing to make position here to avoid a heavy 6th syllable.
[154] The reading in Patna here, meaning a heap of rubbish, seems preferable to the Pāḷi which is difficult of interpretation. DhpA: *saṅkāraṭṭhānasmiṃ*, which doesn't help much.
[155] These last two verses also close the Pāḷi chapter.

[136 = Dhp 59]

−−−−¦⏑−−−−¦¦−⏑−−¦⏑−⏑−
evaṃ saṃkārabhūtesu   andhabhūte pr̥thujjane[156] **|**
⏑⏑−−¦⏑−−−−¦¦−−⏑−¦⏑−⏑−   mavipulā
atirocanti praṃñāya[157]   **saṃmāsabuddhasāvakā**[158] **||**

−−−−¦⏑−−−−¦¦−⏑−−¦⏑−⏑−
evaṃ saṅkārabhūtesu   andhabhūte puthujjane,
⏑⏑−⏑¦⏑−−−−¦¦−−−−¦⏑−⏑−
atirocati paññāya   sammāsambuddhasāvako.

PUṢPAVARGGAḤ
PUPPHAVAGGO

[156] We should presumably understand the forms here ending in -*e* as truncated in order to fit the metre. The plural form in the last line (not in the Pāḷi), confirms that the plural in -*bhutesu* is the correct number.
[157] I count *pr*- as not making position to give the pathyā cadence, otherwise we have an ill-formed mavipulā.
[158] Scribal error, read -*saṃbuddha*-.

9: Tahna
Taṇhāvaggo

[137 = Dhp 334]

⏑⏑−⏑⏑¦−⏑−⏑−¦¦−−−⏑⏑¦−⏑−⏑− Vaitālīya x 4
manujassa pramattacāriṇo[159] tahnā vaddhati mālutā iva |
−−⏑⏑¦−⏑−⏑−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−
sā prāplavate hurāhuraṃ phalameṣī va vanamhi vānnaro[160] ||

⏑⏑−⏑⏑¦−⏑−⏑−¦¦−−−⏑⏑¦−⏑−⏑− Vetālīya x 4
manujassa pamattacārino taṇhā vaḍḍhati māluvā viya,
−⏑⏑⏑¦−⏑−⏑−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−
so palavatī hurāhuraṃ phalam icchaṃ va vanasmi'[161] vānaro.

[138 = Dhp 335]

−−−⏑¦⏑−−−−¦¦−−−−¦⏑−⏑−
yaṃ cesā sahate jaṃmī tahnā loke duraccayā |
−−−⏑¦⏑−−−−¦¦−−−−¦⏑−⏑−
śokā tassa pravaddhaṃti ovaṭṭhā beruṇā iva ||

−−−⏑¦⏑−−−−¦¦−−−−¦⏑−⏑−
yaṃ esā sahatī jammī taṇhā loke visattikā
−−−⏑¦⏑−−−−¦¦⏑⏑−−¦⏑−⏑−
sokā tassa pavaḍḍhanti abhivaṭṭhaṃ va bīraṇaṃ.

[139 = Dhp 336]

−−−⏑¦⏑−−−−¦¦−−−−¦⏑−⏑−
yo cetāṃ sahate jaṃmiṃ tahnāṃ loke duraccayāṃ |
−−−⏑¦⏑−−−−¦¦⏑⏑−−¦⏑−⏑−
śokā tassa vivaṭṭanti[162] udabindū va pukkhare ||

−−−⏑¦⏑−−−−¦¦−−−−¦⏑−⏑−
yo cetaṃ sahatī jammiṃ taṇhaṃ loke duraccayaṃ
−−−−¦⏑⏑−−−¦¦⏑⏑−−¦⏑−⏑− savipulā
sokā tamhā papatanti udabindu va pokkharā.

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[159] I count *pr*- as not making position here to give the normal opening.
[160] The first four verses (with a different last line in the fourth verse) also occur in this sequence in both Dhammapada, and in the Theragāthā, vv. 399 - 402 (Māluṅkaputta's verses).
[161] In the text niggahīta is lost m.c. to give the normal cadence, it would have been better to read *vanamhi* as in Patna.
[162] The verb in Patna here doesn't seem very appropriate.

[140 a-d = Dhp 337a-d; for ef cf. 216cd]

−−⏑−¦⏑−−−−¦¦−−−⏑¦⏑−⏑−
taṃ vo vademi bhadraṃ vo   yāvaṃt-ittha samāgatā |
−−⏑−¦−⏑⏑−¦¦⏑−−−¦⏑−⏑−   bhavipulā
tahnāṃ samūlāṃ khaṇatha   uṣīrātthī va beruṇiṃ |
−−⏑⏑¦⏑−−−−¦¦−⏑−−¦⏑−⏑−
tahnāya khatamūlāya   nāsti śokā kato bhayaṃ ||

−−⏑−¦⏑−−−−¦¦−−−⏑¦⏑−⏑−
taṃ vo vadāmi bhaddaṃ vo   yāvantettha samāgatā,
−−⏑−¦−⏑⏑−¦¦⏑−−−¦⏑−⏑−   bhavipulā
taṇhāya mūlaṃ khaṇatha   usīrattho va bīraṇaṃ,
−−⏑−¦⏑−−−−¦¦−−−⏑¦⏑−⏑−
mā vo naḷaṃ va soto va   māro bhañji punappunaṃ.

−−⏑−¦⏑−−−−¦¦−−⏑−¦⏑−⏑−
taṇhāya jāyatī soko   taṇhāya jāyatī bhayaṃ,
−−⏑−¦⏑−−−−¦¦−⏑−−¦⏑−⏑−
taṇhāya vippamuttassa   natthi soko kuto bhayaṃ.

[141 = Iti 15.1]

−⏑⏑⏑¦−⏑⏑−¦¦−⏑−−¦⏑−⏑−   bhavipulā
tahnabitiyo[163] puruṣo   drīgham addhāna[164] saṃsari |
−⏑−−¦⏑−−−−¦¦−⏑−⏑¦⏑−⏑−
etthabhāvaṃñathābhāvaṃ   tattha tattha punappuno[165] ||

−−⏑⏑¦−⏑⏑−¦¦−⏑−−¦⏑−⏑−   bhavipulā
taṇhādutiyo puriso   dīgham addhāna’ saṃsaraṃ,
−⏑−−¦⏑−−−−¦¦−−−−¦⏑−⏑−
itthabhāvaññathābhāvaṃ   saṃsāraṃ nātivattati.

[142 = Iti 15.2]

−⏑−−¦⏑−−−−¦¦−−−−¦⏑−⏑−
etam ādīnavaṃ nyāttā   tahnā dukkhassa saṃbhavaṃ |
−⏑−−¦⏑−−−−¦¦⏑−−−¦⏑−⏑−
vītatahno anādāno   sato bhikkhū parivraje ||

−⏑−−¦⏑−−−−¦¦−−−−¦⏑−⏑−
evam ādīnavaṃ ñatvā   taṇhaṃ dukkhassa saṃbhavaṃ,
−⏑−−¦⏑−−−−¦¦⏑−−⏑¦⏑−⏑−
vītataṇho anādāno   sato bhikkhu paribbaje.

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[163] The opening has light syllables in 2nd and 3rd positions. Although this is sometimes tolerated, it may be better to read: *tahnābitiyo*.
[164] Anusvāra has been lost here m.c. to give the normal cadence.
[165] I can find no exact parallel to line d in the Pāḷi texts.

[143 = Dhp 345]

⏑−⏑−,¦−⏑⏑¦−⏑−−¦¦⏑−⏑−,¦−⏑−¦−⏑−− Triṣṭubh x 4
na taṃ dṛḍhaṃ bandhanam āhu dhīrā yad āyasaṃ dārujaṃ babbajaṃ vā |
−−⏑−¦−,⏑⏑¦−⏑−−¦¦−−⏑−¦−⏑,⏑¦−⏑−−
sārattarattā maṇikuṇḍalesu putresu dāresu ca yā apekhā ||

⏑−⏑−,¦−⏑⏑¦−⏑−−¦¦⏑−⏑−,¦−⏑−¦−⏑−− Tuṭṭhubha x 4
na taṃ daḷhaṃ bandhanam āhu dhīrā yad āyasaṃ dārujaṃ pabbajañ ca,
−−⏑−¦−,⏑⏑¦−⏑−−¦¦−−⏑,−¦−⏑⏑¦−⏑−−
sārattarattā maṇikuṇḍalesu puttesu dāresu ca yā apekhā.

[144 = Dhp 346]

−−⏑−,¦−⏑⏑¦−⏑−−¦¦−−⏑−,¦⏑⏑−¦−⏑−− Triṣṭubh x 4
etaṃ dṛḍhaṃ bandhanam āhu dhīrā ohārimaṃ sukhumaṃ dupramuñcaṃ |
−−⏑−¦−⏑,⏑¦−⏑−−¦¦⏑⏑−⏑−,¦−⏑⏑¦−⏑−−
etappi chettāna vrajanti[166] santo anapekhino sabbadukhaṃ[167] prahāya ||

−−⏑−,¦−⏑⏑¦−⏑−−¦¦−−⏑−,¦⏑⏑−¦−⏑−− Tuṭṭhubha x 4
etaṃ daḷhaṃ bandhanam āhu dhīrā ohārinaṃ sithilaṃ duppamuñcaṃ,
−−⏑−¦−⏑,⏑¦−⏑−−¦¦⏑⏑−⏑−,¦−⏑⏑¦−⏑−−
etam pi chetvāna paribbajanti anapekkhino kāmasukhaṃ pahāya.

[145 = Dhp 186, Buddhavaggo]

⏑−−⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
na kāhāpaṇavāsena ttrettī kāmesu vijjati |
−−−−¦⏑−−−¦¦⏑⏑−−¦⏑−⏑−
appāssādā dukhā[168] kāmā iti viṃñāya paṇḍito[169] ||

⏑⏑−⏑¦⏑−−−¦¦−⏑−−¦⏑−⏑−
na kahāpaṇavassena titti kāmesu vijjati,
−−−−¦⏑−−−¦¦⏑⏑−−¦⏑−⏑−
appassādā dukhā kāmā iti viññāya paṇḍito,

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[166] I count *vr-* as not making position here, which is necessary to avoid the heavy sixth syllable.
[167] *-kh-* is m.c. to avoid a heavy 6th syllable.
[168] *-kh-* is m.c. to give the pathyā cadence.
[169] This line is missing in the printed edition. The missing text has been kindly supplied to me by Prof. K.R. Norman. These verses are very unusual syntactically in the old texts as the subject of the second verse occurs at the end of the first, which is rarely seen.

[146 = Dhp 187, Buddhavaggo]

⏑⏑––¦⏑–––¦¦⏑–––¦⏑–⏑–
api divvesu kāmesu   ratiṃ so nādhigacchati ||
––⏑⏑¦⏑–––¦¦–⏑––¦⏑–⏑–
tahnakkhayarato hoti   saṃmasaṃbuddhasāvako[170] ||

⏑⏑––¦⏑–––¦¦⏑–––¦⏑–⏑–
api dibbesu kāmesu   ratiṃ so nādhigacchati.
––⏑⏑¦⏑–––¦¦––––¦⏑–⏑–
taṇhakkhayarato hoti   sammāsambuddhasāvako.

[147 = Dhp 352]

–⏑––¦⏑–––¦¦⏑––⏑¦⏑–⏑–
vītatahno anādāno   niruttīpadakovido |
–⏑–––¦⏑–––¦¦––––¦⏑–⏑–   9 syllables
akkharāṇāṃ sannipātena[171]   ñāyyā[172] pūrvvāparāṇi so |
⏑––⏑¦⏑–––¦¦⏑–––¦⏑–⏑–
sa ve antimaśārīro[173]   mahāpraṃño ti vuccati[174] ||

–⏑––¦⏑–––¦¦⏑–⏑⏑¦⏑–⏑–
vītataṇho anādāno   niruttipadakovido,
–⏑––¦–⏑––¦¦–––⏑¦⏑–⏑–   ravipulā
akkharānaṃ sannipātaṃ   jaññā pubbaparāni ca,
⏑––⏑¦⏑–––¦¦⏑–––(⏑–⏑⏑–)¦⏑–⏑–
sa ve antimasārīro   mahāpañño (mahāpuriso) ti vuccati.

[148 = Dhp 341]

⏑⏑–⏑⏑¦–⏑–⏑–¦¦–⏑––⏑⏑¦–⏑–⏑–   Vaitālīya x 4
saritāni sinehitāni ca   somanassāni[175] bhavanti jantuno |
––⏑⏑¦–⏑–⏑–¦¦–––⏑⏑¦–⏑–(⏑–)
ye sātasitā sukheṣiṇo   te ve jātijaropagā[176] ||

⏑⏑–⏑⏑¦–⏑–⏑–¦¦⏑⏑––⏑⏑¦–⏑–⏑–   Vetālīya x 4
saritāni sinehitāni ca   sŏmanassāni bhavanti jantuno,
––⏑⏑¦–⏑–⏑–¦¦–––⏑⏑¦–⏑–⏑–
te sātasitā sukhesino   te ve jātijarūpagā narā.

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[170] Read: *sammā*, as elsewhere.
[171] This line has 9 syllables, with no easy way to correct the metre, unless we follow the Pāḷi and write *sannipātāṃ*.
[172] Cone indicates that this word may also be read: *ññāyyā*
[173] *-ā-* is m.c. to give the pathyā cadence.
[174] The reading here confirms that *mahāpuriso* in the Pāḷi is an addition to the text. It has probably come in from the commentary on the verse.
[175] This is the variant opening which sometimes appears in the Vaitālīya lines.
[176] To complete the sense and the metre we need to read *narā* at the end of this line as in the Pāḷi.

[149 = Dhp 342]

−−⏑⏑¦−⏑−⏑−¦¦⏑⏑−−−⏑⏑¦−⏑−⏑− Vaitālīya x 2
tahnāya purekkhaṭā prajā parisappanti śaśo va bādhito |
−−−¦⏑⏑−⏑−−¦¦−⏑⏑−⏑⏑¦−⏑−⏑−− Aupacchandasaka x 2
te saṃjotanasaṅgasattā[177] gabbham upenti punappuno ciraṃ pi ||

⏑⏑−⏑⏑¦−⏑−⏑−¦¦⏑⏑−−−⏑⏑¦−⏑−⏑− Vetālīya x 2
tasiṇāya purakkhatā pajā parisappanti saso va bādhito,
−−⏑⏑¦−⏑−⏑−¦¦−⏑⏑−⏑⏑¦−⏑−⏑−− Vetālīya / Opacchandasaka
saṃyojanasaṅgasattakā dukkham upenti punappunaṃ cirāya.

[150 = Dhp 348]

−⏑⏑−¦−⏑−⏑−¦¦−−−⏑⏑¦−⏑−⏑− Vaitālīya x 4
muñca pure muñca pacchato majjhe muñca bhavassa pāragū |
−−⏑⏑¦−⏑−⏑−¦¦⏑⏑−−−⏑⏑¦−⏑−⏑−
sabbattha vimuttamānaso na puno jātijarām upehisi ||

−⏑⏑−¦−⏑−⏑−¦¦−−−⏑⏑¦−⏑−⏑− Vetālīya x 4
muñca pure muñca pacchato majjhe muñca bhavassa pāragū,
−−⏑⏑¦−⏑−⏑−¦¦⏑⏑−−−⏑⏑¦−⏑−⏑−
sabbattha vimuttamānaso na punaṃ jātijaraṃ upehisi.

[151 = Dhp 344]

−−⏑⏑¦−⏑−⏑−−¦¦⏑⏑−−−⏑⏑¦−⏑−⏑− Aupacchandasaka / Vaitālīya
yo nivvanadho vanā tu mutto vanamutto vanam eva dhāvati |
−−⏑⏑¦−⏑−⏑−¦¦−−−⏑⏑¦−⏑−⏑− Vaitālīya x 2
taṃ puggalam etha paśśatha mutto bandhanam eva dhāvati ||

−−⏑⏑¦−⏑−⏑−−¦¦⏑⏑−−−⏑⏑¦−⏑−⏑− Opacchandasaka / Vetālīya
yo nibbanatho vanādhimutto vanamutto vanam eva dhāvati
−−⏑⏑¦−⏑−⏑−¦¦−−−⏑⏑¦−⏑−⏑− Vetālīya x 2
taṃ puggalam etha passatha mutto bandhanam eva dhāvati.

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177 Written in the text as *saṃjotanasaṅgasaṅgasattā*, which is a case of haplography, even though Cone doesn't mark it as such. We need to read: *saṃjotā-* to correct the metre here, which differs from the Pāḷi in this line.

[152 = Dhp 356]

⏑⏑−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
ttriṇadoṣāṇi khettrāṇi rāgadoṣā ayaṃ prajā |
−−⏑−¦⏑−−−¦¦−−−⏑¦⏑−⏑−
tassā hi vītarāgesu dinnaṃ hoti mahapphalaṃ[178] **||**

⏑⏑−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
tiṇadosāni khettāni rāgadosā ayaṃ pajā,
−−⏑−¦⏑−−−¦¦−−−⏑¦⏑−⏑−
tasmā hi vītarāgesu dinnaṃ hoti mahapphalaṃ.

[153 = Dhp 357]

⏑⏑−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
ttriṇadoṣāṇi khettrāṇi doṣadoṣā ayaṃ prajā |
−−⏑−¦⏑−−−¦¦−−−⏑¦⏑−⏑−
tassā hi vītadoṣesu dinnaṃ hoti mahapphalaṃ ||

⏑⏑−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
tiṇadosāni khettāni dosadosā ayaṃ pajā,
−−⏑−¦⏑−−−¦¦−−−⏑¦⏑−⏑−
tasmā hi vītadosesu dinnaṃ hoti mahapphalaṃ.

[154 = Dhp 358]

⏑⏑−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
ttriṇadoṣāṇi khettrāṇi mohadoṣā ayaṃ prajā |
−−⏑−¦⏑−−−¦¦−−−⏑¦⏑−⏑−
tassā hi vītamohesu dinnaṃ hoti mahapphalaṃ ||

⏑⏑−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
tiṇadosāni khettāni mohadosā ayaṃ pajā,
−−⏑−¦⏑−−−¦¦−−−⏑¦⏑−⏑−
tasmā hi vītamohesu dinnaṃ hoti mahapphalaṃ.

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[178] This and the next two verses occur in the same order at the end of the Pāḷi *Taṇhāvaggo*.

[155 = Dhp 99, Arahantavaggo]

⏑⏑−−¦⏑−−−¦¦−−⏑⏑¦⏑−⏑−
ramaṇīyaṃ vatā ’raṇṇaṃ yamhiṃ na ramate jano |
−⏑−−¦⏑−−−¦¦−−−⏑¦⏑−⏑−
vītarāgāttha raṃsanti[179] nāṃñe kāmagaveṣiṇo ||

⏑⏑−−⏑¦⏑−−−¦¦−⏑⏑⏑¦⏑−⏑−
ramaṇīyāni araññāni yattha na ramatī jano,
−⏑−−¦⏑−−−¦¦⏑−−⏑¦⏑−⏑−
vītarāgā ramissanti na te kāmagavesino.

[156 = Dhp 338]

⏑−⏑−¦−,⏑⏑¦−⏑−⏑−¦¦−−⏑−¦−,⏑⏑¦−⏑−⏑− Jagatī x 4
yathā pi mūle anupadrute dṛḍhe chinno pi rukkho punar-īva[180] jāyati |
−−⏑,−¦−⏑⏑¦−⏑−⏑−¦¦−−⏑−,¦−⏑⏑¦−⏑−⏑−
em eva tahnānuśaye anūhate nivvattate dukkham idaṃ punappuno ||

⏑−⏑−¦−,⏑⏑¦−⏑−⏑−¦¦−−⏑−¦−,⏑⏑¦−⏑−⏑− Jagatī x 4
yathā pi mūle anupaddave daḷhe chinno pi rukkho punar eva rūhati,
−−⏑,−¦−⏑⏑¦−⏑−⏑−¦¦−−⏑−,¦−⏑⏑¦−⏑−⏑−
evam pi taṇhānusaye anūhate nibbattatī dukkham idaṃ punappunaṃ.

TAHNAVARGGAḤ
TAṆHĀVAGGO

[179] This does not appear to be the correct form for the verb, and we need a reading similar to the Pāḷi to make sense.
[180] We have to count *ī*- here as m.c., but it maybe better to read *eva* with the Pāḷi verse.

10: Mala
Malavaggo

[157 = Dhp 241]

⏑ – – ⏑ ¦ ⏑ – – – ¦¦ ⏑ – – ⏑ ¦ ⏑ – ⏑ –
asajjhāyamalā vedā   anuṭṭhāṇamalā gharā |
⏑ – – – ¦ ⏑ – – – ¦¦ ⏑ – – – ¦ ⏑ – ⏑ –
malo vaṇṇassa kosajjaṃ   pramādo rakkhatāṃ malo[181] ||

⏑ – – ⏑ ¦ ⏑ – – – ¦¦ ⏑ – – ⏑ ¦ ⏑ – ⏑ –
asajjhāyamalā mantā   anuṭṭhānamalā gharā,
⏑ – – – ¦ ⏑ – – – ¦¦ ⏑ – – – ¦ ⏑ – ⏑ –
malaṃ vaṇṇassa kosajjaṃ   pamādo rakkhato malaṃ.

[158 = Dhp 242]

⏑ – – ⏑ – ¦ – ⏑ ⏑ – ¦¦ – – – ⏑ ¦ ⏑ – ⏑ –   9 syllables
malo istiye[182] duccaritaṃ   maccheraṃ dadatāṃ malo |
⏑ – – – ¦ ⏑ – – – ¦¦ – – – – ¦ ⏑ – ⏑ –
malo pāpāni kaṃmāṇi   assiṃ loke paramhi ca ||

⏑ – ⏑ – ¦ – ⏑ ⏑ – ¦¦ – – – ⏑ ¦ ⏑ – ⏑ –   bhavipulā
malitthiyā duccaritaṃ   maccheraṃ dadato malaṃ,
⏑ – – – ¦ ⏑ – – – ¦¦ – – – – ¦ ⏑ – ⏑ –
malā ve pāpakā dhammā   asmiṃ loke paramhi ca.

[159 = Dhp 243]

⏑ – ⏑ ⏑ ¦ ⏑ – – – ¦¦ ⏑ – – ⏑ ¦ ⏑ – ⏑ –
tato malataraṃ brūmi   avijjā maraṇaṃ malaṃ |
– – ⏑ – ¦ ⏑ – – – ¦¦ – ⏑ – ⏑ ⏑ ¦ ⏑ – ⏑ –
ete male prahattāna   niṃmalā caratha bhikkhavo ||

⏑ – ⏑ – ¦ ⏑ ⏑ ⏑ – ¦¦ ⏑ – – ⏑ ¦ ⏑ – ⏑ –   navipulā
tato malā malataraṃ   avijjā paramaṃ malaṃ,
– – ⏑ – ¦ ⏑ – – – ¦¦ – ⏑ – – ¦ ⏑ – ⏑ –   pathyā
etaṃ malaṃ pahatvāna   nimmalā hotha bhikkhavo.

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[181] This and the next two verses occur in the same order in the Dhammapada.
[182] This line has 9 syllables, we need to read *malo 'stiye* m.c. to give a normal opening.

[160 = Dhp 240]

⏑⏑−⏑⏑¦−⏑−⏑−¦¦⏑⏑−−⏑⏑¦−⏑−⏑− Vaitālīya x 4
ayasā tu malo samuṭṭhito tato[183] uṭṭhāya tam eva khādati |
−−⏑⏑¦−⏑−⏑−¦¦⏑−⏑−−⏑⏑¦−⏑−⏑−
em eva vidhūnacāriyaṃ[184] sakāni kaṃmāṇi[185] nayanti doggatiṃ ||

⏑⏑−⏑⏑¦−⏑−⏑−¦¦⏑−−⏑⏑¦−⏑−⏑− Vetālīya x 4
ayasā va malaṃ samuṭṭhitaṃ taduṭṭhāya tam eva khādati,
−−⏑⏑¦−⏑−⏑−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−
evaṃ atidhonacārinaṃ sakakammāni nayanti duggatiṃ.

[161 = Dhp 235]

−⏑⏑−¦−⏑−⏑−¦¦⏑⏑⏑⏑−⏑⏑¦−⏑−⏑− Vaitālīya x 4
pāṇḍupalāśo ca dāni si yamapuruṣā pi ca te upaṭṭhitā |
−−⏑⏑¦−⏑−⏑−¦¦−−−⏑⏑¦−⏑−⏑−
uyyogamukhe ca tiṣṭhasi pātheyaṃ pi ca te na vijjati ||

−⏑⏑−¦−⏑−⏑−¦¦⏑⏑⏑⏑−⏑⏑¦−⏑−⏑− Vetālīya x 4
paṇḍupalāso va dānisi yamapurisā pi ca taṃ upaṭṭhitā,
−−⏑⏑¦−⏑−⏑−¦¦−−−⏑⏑¦−⏑−⏑−
uyyogamukhe ca tiṭṭhasi pātheyyam pi ca te na vijjati.

[162b cf. Dhp 239cd; cd = Dhp 236cd]

−⏑−⏑⏑¦−⏑−⏑−¦¦−−−⏑⏑¦−⏑−⏑− Vaitālīya x 4
uyyamassa[186] ghaṭassa āttanā kaṃmāro rajataṃ va niddhame |
−−⏑⏑¦−⏑−⏑−¦¦⏑⏑−⏑⏑⏑¦−⏑−[⏑]−
niddhāntamalo anaṅgano bitiyaṃ[187] ariyabhūmim esi[188] ||

−−−⏑¦⏑−−−¦¦−⏑−⏑¦⏑−⏑− pathyā Śloka
kammāro rajatasseva niddhame malam attano.

−−⏑⏑¦−⏑−⏑−¦¦−−⏑⏑⏑¦−⏑−⏑− Vetālīya x 2
niddhantamalo anaṅgaṇo dibbaṃ ariyabhūmim ehisi.

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[183] I count the end syllable as light to give the normal opening, cf. the Pāḷi verse where the first syllable has to be counted as heavy to complete the syllabic count.
[184] -*ū*- is m.c. to give the normal cadence.
[185] We need to read *sakakaṃmāṇi* to correct the metre. Cf. the Pāḷi verse.
[186] We need to read the initial syllable as light to correct the metre.
[187] Cone places what is presumably an alternative reading *vitiyaṃ* in brackets. There is no discussion of the reading.
[188] The metre is very poor in this line. I believe a syllable has dropped out of the last word, and we should read *ehisi* (cf. 57 above). But even then we still need to read *āriya*- to correct the metre.

[163 = Dhp 239]

⏑⏑––¦⏑–––¦¦–⏑––¦⏑–⏑–
anupūrvveṇa medhāvī thokathokaṃ khaṇe khaṇe |
–––⏑¦⏑–––¦¦–⏑–⏑¦⏑–⏑–
kammāro rajatasseva niddhame malam ātttano ||

⏑⏑––¦⏑–––¦¦–⏑––¦⏑–⏑–
anupubbena medhāvī thokathokaṃ khaṇe khaṇe,
–––⏑¦⏑–––¦¦–⏑–⏑¦⏑–⏑–
kammāro rajatasseva niddhame malam attano.

[164 = Dhp 244]

⏑––⏑¦⏑–––¦¦–⏑––¦⏑–⏑–
sujīvaṃ ahirīkena[189] saṃkiliṣṭan tu jīvati |
––⏑–¦⏑–––¦¦–⏑––¦⏑–⏑–
prakkhaṇḍinā pragabbheṇa kākaśūreṇa dhansinā[190] ||

⏑––⏑¦⏑⏑––¦¦–⏑––¦⏑–⏑– savipulā
sujīvaṃ ahirikena kākasūrena dhaṃsinā,
––⏑–¦⏑–––¦¦–⏑––¦⏑–⏑–
pakkhandinā pagabbhena saṅkiliṭṭhena jīvitaṃ.

[165 = Dhp 245]

⏑–⏑–¦⏑–––¦¦––⏑⏑¦⏑–⏑–
hirīmatā[191] tu dujjīvaṃ niccaṃ śucigaveṣiṇā |
⏑–––¦⏑–––¦¦––––¦⏑–⏑–
alīnenāpragabbheṇa śuddhājīvena paśśatā ||

⏑–⏑–¦⏑–––¦¦––⏑⏑¦⏑–⏑–
hirīmatā ca dujjīvaṃ niccaṃ sucigavesinā,
⏑–––¦⏑–––¦¦––––¦⏑–⏑–
alīnenāpagabbhena suddhājīvena passatā.

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[189] -*ī*- is m.c to give the pathyā cadence.
[190] Notice how lines b and d in Patna and Pāḷi are inverted.
[191] -*ī*- is m.c to avoid two light syllables in 2nd and 3rd positions.

[166 = Dhp 252]

⏑−−−¦−−−−¦¦−⏑−⏑¦⏑−⏑− mavipulā
supaśśaṃ vajjaṃ[192] aṃñesaṃ āttano puna duddaśaṃ |
⏑−−⏑¦⏑−−−¦¦−⏑−⏑¦⏑−⏑−
paresām iha vajjāni uppunāti yathā busaṃ |
−⏑−⏑¦⏑−−−¦¦⏑−⏑⏑¦⏑−⏑−
āttano puna chādeti kalim va kṛtavāṃ śaṭho ||

⏑−−−¦⏑−−−¦¦−⏑−⏑¦⏑−⏑−
sudassaṃ vajjam aññesaṃ attano pana duddasaṃ,
⏑−−⏑¦⏑−−−¦¦−⏑−⏑¦⏑−⏑−
paresaṃ hi sŏ vajjāni opunāti yathā bhusaṃ,
−⏑−⏑¦⏑−−−¦¦⏑−⏑⏑¦⏑−⏑−
attano pana chādeti kaliṃ va kitavā saṭho.

[167 = Dhp 163, Attavaggo]

⏑⏑−⏑¦⏑−−−¦¦−⏑−⏑¦⏑−⏑−
sukarāṇi asādhūni āttano ahitāni ca |
−−⏑−¦⏑−−−¦¦−−⏑⏑¦⏑−⏑−
yaṃ ve hitaṃ ca sādhuñ ca taṃ ve paramadukkaraṃ ||

⏑⏑−⏑¦⏑−−−¦¦−⏑−⏑¦⏑−⏑−
sukarāni asādhūni attano ahitāni ca,
−−⏑−¦⏑−−−¦¦−−⏑⏑¦⏑−⏑−
yaṃ ve hitañ ca sādhuñ ca taṃ ve paramadukkaraṃ.

[168ab = Dhp 163ab, Attavaggo]

⏑⏑−⏑¦⏑−−−¦¦−⏑−⏑¦⏑−⏑−
sukarāṇi asādhūni āttano ahitāni ca |
−⏑⏑−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
yāni hitāni sādhūni tāni kurvvanti paṇḍitā[193] ||

⏑⏑−⏑¦⏑−−−¦¦−⏑−⏑¦⏑−⏑−
sukarāni asādhūni attano ahitāni ca
−−⏑−¦⏑−−−¦¦−−⏑⏑¦⏑−⏑−
yaṃ ve hitañ ca sādhuñ ca taṃ ve paramadukkaraṃ.

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[192] We should probably read *vajjam* to give the pathyā cadence as in the Pāḷi.
[193] I can find no parallel to line d in the Pāḷi texts.

[169 ab = Dhp 316 ab; c-f = 317, Nirayavaggo]

⏑−⏑−¦−,−−−¦¦−⏑−−¦⏑−⏑− mavipulā
alajjitavve lajjanti lajjitavve na lajjatha |
⏑⏑−⏑¦⏑−−−¦¦⏑−−⏑¦⏑−⏑−
abhaye bhayadaṃśāvī bhaye cābhayadaṃśino |
−⏑−⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
micchadr̥ṣṭisamādānā sattā gacchanti doggatiṃ ||

⏑−⏑−¦−,−−−¦¦−⏑−−¦⏑−⏑− mavipulā
alajjitāye lajjanti lajjitāye na lajjare,

⏑⏑−⏑¦⏑−⏑−¦¦⏑−−⏑¦⏑−⏑− Anuṭṭhubha
abhaye bhayadassino bhaye cābhayadassino,
−−−⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
micchādiṭṭhisamādānā sattā gacchanti duggatiṃ.

[170 = Dhp 318, Nirayavaggo]

⏑−−−¦⏑⏑⏑−¦¦−−−−¦⏑−⏑− navipulā
avajje vajjamatino vajje cāvajjasaṃñino |
−⏑−⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
micchadr̥ṣṭisamādānā sattā gacchanti doggatiṃ ||

⏑−−−¦⏑⏑⏑−¦¦−−−−¦⏑−⏑− navipulā
avajje vajjamatino vajje cāvajjadassino,
−−−⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
micchādiṭṭhisamādānā sattā gacchanti duggatiṃ.

[171 = Dhp 11, Yamakavaggo]

⏑−−−¦⏑⏑⏑−¦¦−−−−¦⏑−⏑− navipulā
asāre sāramatino sāre cā ’sārasaṃñino |
−−−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
te sāran nādhigacchanti micchasaṃkappagocarā ||

⏑−−−¦⏑⏑⏑−¦¦−−−−¦⏑−⏑− navipulā
asāre sāramatino sāre cāsāradassino,
−−−−¦⏑−−−¦¦−−−−¦⏑−⏑−
te sāraṃ nādhigacchanti micchāsaṅkappagocarā.

[172 = Dhp 12, Yamakavaggo]

−−⏑−¦⏑−−−−¦¦⏑−−⏑¦⏑−⏑−
sārañ ca sārato ññāttā   asārañ ca asārato |
−−⏑⏑¦⏑−−−−¦¦−⏑−−¦⏑−⏑−
te sāram adhigacchanti   saṃmasaṃkappagocarā ||

−−⏑−¦⏑−−−−¦¦⏑−−⏑¦⏑−⏑−
sārañ ca sārato ñatvā   asārañ ca asārato,
−−−⏑¦⏑−−−−¦¦−−−−¦⏑−⏑−
te sāraṃ adhigacchanti   sammāsaṅkappagocarā.

[173 = Dhp 209, Piyavaggo]

⏑−−−¦⏑−−−−¦¦−−⏑⏑¦⏑−⏑−
ayoge yuñjiyāttānaṃ   yogamhi ca ayuṃjiya |
−−−−¦⏑−−−−¦¦⏑⏑−−−¦⏑−⏑−
atthaṃ hettā priyaggrāhī   pr̥hayantatthānuyogināṃ ||

⏑−−−¦⏑−−−−¦¦−−−⏑¦⏑−⏑−
ayoge yuñjam attānaṃ   yogasmiñ ca ayojayaṃ,
−−−−¦⏑−−−−¦¦⏑−−−¦⏑−⏑−
atthaṃ hitvā piyaggāhī   pihetattānuyoginaṃ.

MALAVARGGAḤ
MALAVAGGO

11: Bāla
Bālavaggo

[174 = Dhp 66]

⏑–⏑–¦–,–––¦¦⏑––⏑⏑¦⏑–⏑– mavipulā / 9 syllables
caranti bālā dummedhā amitteṇa-r-iva āttanā[194] |
⏑–––¦⏑––––¦¦––⏑⏑¦⏑–⏑–
karontā pāpakaṃ kammaṃ yaṃ hoti kaṭukapphalaṃ[195] ||

⏑–⏑–¦–,–––¦¦⏑––––¦⏑–⏑– mavipulā
caranti bālā dummedhā amitteneva attanā,
⏑–––¦⏑––––¦¦––⏑⏑¦⏑–⏑–
karontā pāpakaṃ kammaṃ yaṃ hoti kaṭukapphalaṃ.

[175 = Dhp 67]

⏑–⏑–¦⏑–––¦¦–––⏑¦⏑–⏑–
kathañ ca taṃ kare kaṃmaṃ yaṃ kattā anutappati |
–⏑–⏑¦⏑–––¦¦⏑––⏑¦⏑–⏑–
yassa aṃśumukho rodaṃ vipākaṃ paṭisevati ||

⏑–––¦⏑–––¦¦–––⏑¦⏑–⏑–
na taṃ kammaṃ kataṃ sādhu yaṃ katvā anutappati,
–⏑–⏑¦⏑–––¦¦⏑––⏑¦⏑–⏑–
yassa assumukho rodaṃ vipākaṃ paṭisevati.

[176 = Dhp 68]

–⏑––¦⏑–––¦¦––––¦⏑–⏑–
taṃ ca kaṃmaṃ kataṃ sādhu yaṃ kattā nānutappati |
––⏑–¦–⏑⏑–¦¦⏑––⏑¦⏑–⏑– bhavipulā
yassa pratīto[196] sumano vipākaṃ paṭisevati ||

–⏑––¦⏑–––¦¦––––¦⏑–⏑–
tañ ca kammaṃ kataṃ sādhu yaṃ katvā nānutappati,
–⏑⏑–¦–⏑⏑–¦¦⏑––⏑¦⏑–⏑– bhavipulā
yassa patīto sumano vipākaṃ paṭisevati.

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194 This line has 9 syllables, we should no doubt read *amitteneva* as in the Pāḷi to correct the metre.
195 -*pph*- here is m.c. to give the normal cadence.
196 I count *pr*- here as making position to avoid 2 light syllables in 2nd and 3rd positions.

[177 = Dhp 72]

−⏑−⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
yāvad eva anatthāya ñāttaṃ bālassa jāyati |
−⏑−−¦⏑−−−¦¦−⏑−⏑¦⏑−⏑−
hanti bālassa śukrāṅggaṃ (?) muddham assa nipātaye ||

−⏑−⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
yāvad eva anatthāya ñattaṃ bālassa jāyati,
−⏑−−¦⏑−−−¦¦−⏑−⏑¦⏑−⏑−
hanti bālassa sukkaṃsaṃ muddham assa vipātayaṃ.

[178 = Dhp 73]

⏑⏑−−⏑¦⏑−−−¦¦⏑−−−¦⏑−⏑−
asatāṃ bhāvanam icchanti purekkhārañ ca bhikkhusu |
−−−⏑¦⏑−−−¦¦−−⏑⏑¦⏑−⏑−
āvāsesu ca essar'yaṃ pūjāṃ parakulesu ca ||

⏑⏑−−⏑¦⏑−−−¦¦⏑−−−¦⏑−⏑−
asataṃ bhāvanam iccheyya purekkhārañ ca bhikkhusu,
−−−⏑¦⏑−−−¦¦−−⏑⏑¦⏑−⏑−
āvāsesu ca issar'yaṃ pūjā parakulesu ca.

[179 = Dhp 74a-d]

⏑−⏑⏑¦⏑−−−¦¦⏑−−⏑¦⏑−⏑−
mameva katamannentu gṛhī pravrajitā ca ye |
⏑−⏑⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
na me pratibalā assa kiccā 'kiccesu kesuci[197] ||

⏑−⏑⏑¦⏑−−−¦¦⏑−−⏑¦⏑−⏑−
mameva kata' maññantu gihī pabbajitā ubho,
⏑−⏑⏑⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
mameva ativasā assu kiccākiccesu kismici,
⏑⏑−−¦⏑−−−¦¦−−−−¦⏑−⏑−
iti bālassa saṅkappo icchā māno ca vaḍḍhati.

[197] The parallels to this and the next two verses occur in this sequence at the end of the Pāḷi *Bālavaggo*; but there they appear as two verses, not three, and given the content this would seem to be a preferable arrangement.

[180 = Dhp 74 ef, 75 ab]

⏑⏑−−¦⏑−−−¦¦−−−−¦⏑−⏑−
iti bālassa saṃkappo   icchāmāno ca vaddhati |
−−⏑−¦−⏑⏑−¦¦−−−−¦⏑−⏑−   bhavipulā
aṃñā hi lābhopaniśā   aṃñā nibbāṇagāminī ||

⏑⏑−−¦⏑−−−¦¦−−−−¦⏑−⏑−
iti bālassa saṅkappo   icchā māno ca vaḍḍhati.
−−⏑−¦−⏑⏑−¦¦−−−−¦⏑−⏑−   bhavipulā
aññā hi lābhūpanisā   aññā nibbānagāminī.

[181 = Dhp 75 c-f]

−⏑−−¦⏑−−−¦¦−−−−¦⏑−⏑−
evam etaṃ yathābhūtaṃ   paśśaṃ buddhassa sāvako |
−−−−¦⏑−−−¦¦⏑−⏑⏑¦⏑−⏑−
sakkāraṃ nābhinandeyā   vivekam anubrūhaye[198] ||

−⏑−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
evam etaṃ abhiññāya   bhikkhu buddhassa sāvako
−−−−¦⏑−−−¦¦⏑−⏑⏑¦⏑−⏑−
sakkāraṃ nābhinandeyya   vivekam anubrūhaye.

[182 = Brāhmaṇasaṃyuttaṃ, 1.3]

⏑−−−¦⏑−−−¦¦−−⏑⏑¦⏑−⏑−
jayaṃ ve manyate bālo   vācāya paruṣaṃ[199] bhaṇaṃ |
⏑−−⏑¦⏑−−−¦¦−⏑−−¦⏑−⏑−
satāṃ hesa jayo hoti   yā titikkhā vijānato ||

⏑−−−¦⏑−−−¦¦−−⏑⏑¦⏑−⏑−
jayaṃ ve maññate bālo   vācāya pharusaṃ bhaṇaṃ |
⏑−−⏑¦⏑−−−¦¦−⏑−−¦⏑−⏑−
jayañ cevassa taṃ hoti   yā titikkhā vijānato ||

[198] Note that -*br*- does not make position here, which is very unusual for *br* in medial position.
[199] For this spelling cf. 197 below.

[183 = Sakkasaṃyuttaṃ, 1.4 v. 8]

⏑⏑−−⏑¦⏑−−−¦¦−⏑−⏑¦⏑−⏑−
abalaṃ tassa balaṃ hoti yassa bālabalaṃ balaṃ |
⏑−⏑−¦⏑−−−¦¦⏑⏑−−¦⏑−⏑−
balassa dhammaguttassa paṭivattā na vijjati ||

−−−⏑¦⏑−−−¦¦−⏑−⏑¦⏑−⏑−
abalan taṃ[200] balaṃ āhu yassa bālabalaṃ balaṃ |
−−⏑−¦⏑−−−¦¦⏑⏑−−¦⏑−⏑−
balassa dhammaguttassa paṭivattā na vijjati ||

[184 = Dhp 63]

−−−−¦⏑−−¦¦−⏑−−¦⏑−⏑− 7 syllables
yo bālo bālamānī[201] paṇḍito cāpi tattha so |
−−⏑−¦⏑⏑−−¦¦⏑−−−¦⏑−⏑− savipulā
bālo tu paṇḍitamānī sa ve bālo ti vuccati ||

−−−−¦⏑⏑−−¦¦−⏑−−¦⏑−⏑− savipulā
yo bālo maññati bālyaṃ paṇḍito vā pi tena so,
−−⏑−¦⏑⏑−−¦¦⏑−−−¦⏑−⏑− savipulā
bālo ca paṇḍitamānī sa ve bālo ti vuccati. [63]

[185 = Dhp 60]

−−−⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
drīghā assupato rātrī drīghaṃ śāntassa yojanaṃ |
−−−−¦−,−−−¦¦−−⏑⏑¦⏑−⏑− mavipulā
drīgho bālānā saṃsāro saddhaṃmam avijānatāṃ ||

−−−⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
dīghā jāgarato ratti dīghaṃ santassa yojanaṃ,
−−−−¦−,−−−¦¦−−−⏑¦⏑−⏑− mavipulā
dīgho bālānaṃ saṃsāro saddhammaṃ avijānataṃ.

[186 = Iti 76.5]

−⏑−−¦⏑−−−¦¦−⏑−⏑¦⏑−⏑−
pūtimacche kuśāggreṇa yo naro upanahyati |
⏑−⏑−¦−,−−−¦¦−−−−¦⏑−⏑− mavipulā
kuśā pi pūtiṃ vāyanti evaṃ bālopasevanā ||

−⏑−−¦⏑−−−¦¦−⏑−⏑¦⏑−⏑−
pūtimacchaṃ kusaggena yo naro upanayhati,
⏑−⏑−¦⏑−−−¦¦−−−−¦⏑−⏑−
kusā pi pūti vāyanti evaṃ bālūpasevanā.

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[200] There is a v.l. *abalan tassa* in ChS.
[201] This line has only 7 syllables, we could repair the metre and give pathyā cadence by reading *bālamānī hi*, with *hi* as emphatic: that fool who thinks he is indeed a fool.

[187 = Iti 76.6]

⏑⏑−⏑¦⏑−−−¦¦−⏑−⏑¦⏑−⏑−
tagarañ ca palāśamhi   yo naro upanahyati |
−−⏑⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
pattaṃ pi surabhiṃ vāti   evaṃ dhīropasevanā ||

⏑⏑−⏑¦⏑−−−¦¦−⏑−⏑¦⏑−⏑−
tagarañ ca palāsena   yo naro upanayhati,
−−⏑⏑⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
pattā pi surabhi vāyanti   evaṃ dhīrūpasevanā.

[188 = Iti 76.2]

⏑⏑−−¦⏑−−−¦¦⏑−−⏑¦⏑−⏑−
akaronto pi ce pāpaṃ   karonte upasevati |
−⏑−−¦⏑−−−¦¦⏑−−−¦⏑−⏑−
śaṅkiyo hoti pāpamhi   avaṇṇo cāssa rūhati ||

⏑⏑−−¦⏑−−−¦¦⏑−⏑⏑¦⏑−⏑−
akaronto pi ce pāpaṃ   karontam upasevati,
−⏑−−¦⏑−−−¦¦⏑−−−¦⏑−⏑−
saṅkiyo hoti pāpasmiṃ   avaṇṇo cassa rūhati.

[189 = Iti 76.4]

−⏑−−¦−⏑−−¦¦−−−−¦⏑−⏑−   ravipulā
sevamāno sevamāne   saṃpuṭṭho saṃphusaṃ pare |
⏑−−−¦⏑−−−¦¦⏑−−⏑¦⏑−⏑−
śaro litto kalāpe vā   alitte upaliṃpati |
⏑⏑−⏑¦⏑−−−¦¦−⏑−⏑¦⏑−⏑−
upalepabhayā dhīro   neva pāpasakhā siyā ||

−⏑−−¦−⏑−−¦¦−−−−¦⏑−⏑−   ravipulā
sevamāno sevamānaṃ   samphuṭṭho samphusaṃ paraṃ,
⏑−−−¦⏑−−−¦¦⏑−⏑⏑¦⏑−⏑−
saro diddho kalāpaṃ va   alittam upalimpati,
⏑⏑−⏑¦⏑−−−¦¦−⏑−⏑¦⏑−⏑−
upalepabhayā dhīro   neva pāpasakhā siyā.

[190 = Iti 76.7 a-d]

−−⏑⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
tassā phalapuṭasseva ñāyyā saṃpākam āttano |
⏑−−−¦⏑−−−¦¦−−−−¦⏑−⏑−
asanto nopaseveyā santo seveya[202] paṇḍito ||

−−−⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
tasmā pattapuṭasseva ñatvā sampākam attano,
⏑−−−¦⏑−−−¦¦−−−−¦⏑−⏑−
asante nopaseveyya sante seveyya paṇḍito.
⏑−−⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
asanto nirayaṃ nenti santo pāpenti suggatiṃ.

[191 = Dhp 64]

−−−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
yāvaj jīvaṃ pi ce bālo paṇḍite payⁱrupāsati |
−⏑−−¦⏑−−−¦¦−−−⏑¦⏑−⏑−
neva dhammaṃ vijānāti dravvī sūparasān iva ||

−⏑−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
yāvajīvam pi ce bālo paṇḍitaṃ payⁱrupāsati
⏑−−−¦⏑−−−¦¦−−−⏑¦⏑−⏑−
na so dhammaṃ vijānāti dabbī sūparasaṃ yathā.

[192 = Dhp 65]

⏑−⏑⏑¦⏑−−−¦¦−⏑−−¦⏑−⏑−
muhuttam api ce praṃño paṇḍite payⁱrupāsati |
−−−−¦⏑−−−¦¦−−−⏑¦⏑−⏑−
khipraṃ dhammaṃ vijānāti jivhā sūparasān iva ||

⏑−⏑⏑¦⏑−−−¦¦−⏑−−¦⏑−⏑−
muhuttam api ce viññū paṇḍitaṃ payⁱrupāsati
−−−−¦⏑−−−¦¦−−−⏑¦⏑−⏑−
khippaṃ dhammaṃ vijānāti jivhā sūparasaṃ yathā.

[202] -*ă* is m.c. to give the normal cadence.

[193 = Dhp 121, Pāpavaggo]

−−−−¦⏑−−−−¦¦⏑−−−¦⏑−⏑−
nāppaṃ pāpassa maṃñeyā na me taṃ āgamiṣyati |
⏑⏑−⏑¦⏑−−−¦¦⏑⏑−−¦⏑−⏑−
udabindunipātena udakuṃbho pi pūrati ||
−⏑−−¦−,−−−¦¦−⏑−−¦⏑−⏑− mavipulā
pūrate bālo pāpassa thokathokaṃ pi ācinaṃ |

−⏑−−¦⏑−−−−¦¦⏑−−−¦⏑−⏑−
māppamaññetha pāpassa na maṃ taṃ āgamissati.
⏑⏑−⏑¦⏑−−−¦¦⏑⏑−−¦⏑−⏑−
udabindunipātena udakumbho pi pūrati,
−⏑⏑−¦−,−−−¦¦−⏑−−¦⏑−⏑− mavipulā
pūrati bālo pāpassa thokathokam pi ācinaṃ.

[194 = Dhp 122, Pāpavaggo]

−−−−¦⏑−−−−¦¦⏑−−−¦⏑−⏑−
nāppaṃ puṃñassa manyeyā na me taṃ āgamiṣyati ||
⏑⏑−⏑¦⏑−−−¦¦⏑⏑−−¦⏑−⏑−
udabindunipātena udakumbho pi pūrati |
−⏑−−¦−,−−−¦¦−⏑−−¦⏑−⏑− mavipulā
pūrate praṃño puṃñassa thokathokaṃ pi ācinaṃ ||

−⏑−−¦⏑−−−−¦¦⏑−−¦−⏑−⏑−
māppamaññetha puññassa na maṃ taṃ āgamissati.
⏑⏑−⏑¦⏑−−−¦¦⏑⏑−−¦⏑−⏑−
udabindunipātena udakumbho pi pūrati,
−−−⏑¦⏑−−−−¦¦−⏑−−¦⏑−⏑−
dhīro pūrati puññassa thokathokam pi ācinaṃ.

Bālavarggaḥ
Bālavaggo

12: Daṇḍa
Daṇḍavaggo

[195 = Dhp 141]

⏑−⏑−¦−,⏑⏑¦−⏑−−¦¦−−⏑−,¦−−⏑¦−⏑−− Triṣṭubh x 4
na naggacar^{i}yā na jaṭā na paṃko nānāśanaṃ tthaṇḍīlaśāyikā[203] vā |
⏑−−−,¦−⏑⏑¦−⏑−−¦¦−−⏑−¦−,⏑⏑¦−⏑−−
rajocelaṃ ukkuṭukapradhānaṃ[204] śodhenti māccaṃ avitiṇṇakaṃchaṃ ||

⏑−⏑−¦−,⏑⏑¦−⏑−−¦¦−−⏑−,¦−⏑⏑¦−⏑−− Tuṭṭhubha x 4
na naggacar^{i}yā na jaṭā na paṅkā nānāsakā thaṇḍilasāyikā vā,
−−⏑−¦−,−⏑⏑¦−⏑−−¦¦−−⏑−¦−,⏑⏑¦−⏑−−
rājo ca jallaṃ ukkuṭikappadhānaṃ sodhenti maccaṃ avitiṇṇakaṅkhaṃ.

[196 = Dhp 142]

⏑−⏑−,¦−⏑⏑¦−⏑−−¦¦−−−−,¦⏑⏑−¦−⏑−− Triṣṭubh x 4
alaṃkato cāpi samaṃ careyā dānto śānto niyato dhammacārī[205] |
−−⏑−¦−⏑,⏑¦−⏑−−¦¦−−⏑−,¦−⏑⏑¦−⏑−−
sabbesu prāṇesu[206] nidhāya daṇḍaṃ so brāhmaṇo so śamaṇo sa[207] bhikkhū ||

⏑−⏑−,¦−⏑⏑¦−⏑−−¦¦−−−−,¦⏑⏑−¦−⏑−− Tuṭṭhubha x 4
alaṅkato ce pi samaṃ careyya santo danto niyato brahmacārī,
−−⏑−¦−⏑,⏑¦−⏑−−¦¦−−⏑−,¦−⏑⏑¦−⏑−−
sabbesu bhūtesu nidhāya daṇḍaṃ so brāhmaṇo so samaṇo sa bhikkhu.

[197 = Dhp 133]

−⏑−⏑¦⏑−−−¦¦−−⏑⏑¦⏑−⏑−
mā vade paruṣaṃ kaṃci vuttā paṭivadeyu[208] taṃ |
−−⏑−¦−⏑⏑−¦¦⏑⏑−−¦⏑−⏑− bhavipulā
dukkhā hi sārambhakathā paṭidaṇḍā phuseyu taṃ ||

−−⏑⏑¦⏑−−−¦¦−−⏑⏑¦⏑−⏑−
māvoca pharusaṃ kañci vuttā paṭivadeyyu’ taṃ,
−−⏑−¦−⏑⏑−¦¦⏑⏑−−¦⏑−⏑− bhavipulā
dukkhā hi sārambhakathā paṭidaṇḍā phuseyyu’ taṃ.

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[203] We need to read *tthaṇḍila*- here to avoid the heavy 6th syllable, the reading -*ī*- is most probably a scribal error.
[204] I count *pr*- as making position here to give the normal cadence.
[205] As in the Pāḷi, this line has the Vedic opening; for more on this opening see The Prosody of the Dhammapada.
[206] I count *pr*- as not making position here to give the normal opening.
[207] *sa* here is m.c. for *so*, to produce the normal cadence.
[208] It appears the regular form for the 3rd person plural optative must have been -*eyuṃ*, though it is not recorded in Patna, therefore anusvāra must have been lost here and in *phuseyu* below m.c. Cf. the Pāḷi verse.

[198ab cf. Dhp 134ab; cd = Aṅg Bk. 8. 3.9 v.6cd]

⏑–⏑–¦⏑–––¦¦––⏑⏑¦⏑–⏑–
sace iresi āttānaṃ kaṃso upahato-r-iva |
–⏑⏑⏑¦⏑–––¦¦⏑––⏑¦⏑–⏑–
jātimaraṇasaṃsāraṃ[209] ciraṃ praccanubhohisi ||

⏑–––¦⏑–––¦¦––⏑⏑¦⏑–⏑–
sace neresi attānaṃ kaṃso upahato yathā,
–⏑––¦⏑–––¦¦––––¦⏑–⏑–
esa pattosi nibbānaṃ sārambho te na vijjati.

⏑––⏑¦⏑–––¦¦–––⏑¦⏑–⏑–
avijjānivuto poso saddhammaṃ aparādhiko,
–⏑⏑⏑¦⏑–––¦¦⏑––⏑¦⏑–⏑–
jātimaraṇasaṃsāraṃ ciraṃ paccanubhossati.

[199 = Dhp 134]

⏑–⏑–¦⏑–––¦¦––⏑⏑⏑¦⏑–⏑–
na ce iresi āttānaṃ kaṃso anupahato-r-iva[210] |
–⏑––¦⏑–––¦¦––––¦⏑–⏑–
esa prātto si nibbāṇaṃ sārambhā te na vijjati ||

⏑–––¦⏑–––¦¦––⏑⏑¦⏑–⏑–
sace neresi attānaṃ kaṃso upahato yathā,
–⏑––¦⏑–––¦¦––––¦⏑–⏑–
esa pattosi nibbānaṃ sārambho te na vijjati.

[200 = Dhp 135]

⏑–––¦⏑–––¦¦––––¦⏑–⏑–
yathā daṇḍena gopālo gāvo pājeti[211] gocaraṃ |
––⏑–¦⏑–––¦¦–⏑–⏑¦⏑–⏑–
evaṃ jarā ca maccū[212] ca prāṇināṃ adhivattati ||

⏑–––¦⏑–––¦¦––––¦⏑–⏑–
yathā daṇḍena gopālo gāvo pāceti gocaraṃ,
––⏑–¦⏑–⏑–¦¦––––¦⏑–⏑– Anuṭṭhubha
evaṃ jarā ca maccu ca āyuṃ pācenti pāṇinaṃ.

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[209] There are light syllables in 2nd and 3rd positions here, if the bhāṇakas in either tradition had thought it necessary, they could easily have reaired the metre by reading *jātī*-.

[210] This is a funny sentiment, quite the opposite of the Pāḷi: *if, like an unbroken bell, you do not make a sound*!

[211] Cone indicates that this word may also be read: *prājeti*, which might be preferable. There is a variant reading to the parallel in the Pāḷi Burmese tradition that also reads *pājeti*.

[212] -*ū* is m.c. to give the pathyā cadence.

[201a = Dhp 135a; c-f = Dhp 315c-f, Nirayavaggo]

⏑−−−¦⏑−−−¦¦−−−⏑¦⏑−⏑−
yathā daṇḍena gopālo gāvo rakṣati sāmināṃ |
−−−⏑¦⏑−−−¦¦⏑−−−¦⏑−⏑−
evaṃ rakkhatha[213] āttānaṃ khaṇo vo mā upaccagū |
⏑−−−¦⏑−−−¦¦⏑⏑−⏑¦⏑−⏑−
khaṇātītā hi śocanti nirayamhi samappitā ||

⏑−−−¦⏑−−−¦¦−−−−¦⏑−⏑−
yathā daṇḍena gopālo gāvo pāceti gocaraṃ,

⏑⏑−⏑¦−,−−−¦¦−−−⏑¦⏑−⏑− mavipulā
nagaraṃ yathā paccantaṃ guttaṃ santarabāhiraṃ,
−−−−¦⏑−−−¦¦⏑−−−¦⏑−⏑−
evaṃ gopetha attānaṃ khaṇo vo mā upaccagā,
⏑−−−¦⏑−−−¦¦⏑⏑−⏑¦⏑−⏑−
khaṇātītā hi socanti nirayamhi samappitā.[214]

[202 = Dhp 130]

−−⏑−¦⏑−−−¦¦−−−−¦⏑−⏑−
sabbe trasanti daṇḍānāṃ sabbesaṃ jīvitaṃ priyaṃ |
−−−⏑¦⏑−−−¦¦−⏑−−¦⏑−⏑−
āttānaṃ upamaṃ kattā neva haṃyyā na ghātaye[215] ||

−−⏑−¦⏑−−−¦¦−−−−¦⏑−⏑−
sabbe tasanti daṇḍassa sabbesaṃ jīvitaṃ piyaṃ,
−−−⏑¦⏑−−−¦¦⏑⏑−⏑¦⏑−⏑−
attānaṃ upamaṃ katvā na haneyya na ghātaye.

[203 = Dhp 131]

⏑⏑−−¦⏑−−−¦¦−−−⏑¦⏑−⏑−
sukhakāmāni bhūtāni yo daṇḍena vihiṃsati |
−⏑−⏑¦⏑−−−¦¦−⏑−⏑⏑¦⏑−⏑−
āttano sukham eṣāṇo precca so na labhate[216] sukhaṃ ||

⏑⏑−−¦⏑−−−¦¦−−−⏑¦⏑−⏑−
sukhakāmāni bhūtāni yo daṇḍena vihiṃsati,
−⏑−⏑¦⏑−−−¦¦−⏑−⏑⏑¦⏑−⏑−
attano sukham esāno pecca so na labhate sukhaṃ.

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[213] Note that in line b we have the Saṅskritic spelling *rakṣ*-, whereas here and elsewhere the spelling is *rakkh*- (cf. 17d, 157d, 227a, 228a, 234c, 279a, 280a, 281a, 311b, 312b, 346c, 350d; and see also *anurakkh*- 24b, 278a; *surakkh-* 311b, 312b; *durakkh-* 342b).

[214] This verse occurs in full as a parallel to 234 below.

[215] The parallels to this and the next two verses occur in the same order in the Pāḷi.

[216] The resolution here is on *na la*-, which shows how close the negative is associated syntactically with the word that follows, and as far as I have seen two-word resolution only occurs with the preceding negative.

[204 = Dhp 132]

⏑⏑−−¦⏑−−−¦¦−−−⏑⏑¦⏑−⏑−
sukhakāmāni bhūtāni yo daṇḍena na vihiṃsati[217] **|**
−⏑−⏑¦⏑−−−¦¦−⏑−⏑¦⏑−⏑−
āttano sukham eṣāṇo precca so labhate sukhaṃ ||

⏑⏑−−¦⏑−−−¦¦−−−⏑¦⏑−⏑−
sukhakāmāni bhūtāni yo daṇḍena na hiṃsati,
−⏑−⏑¦⏑−−−¦¦−⏑−⏑¦⏑−⏑−
attano sukham esāno pecca so labhate sukhaṃ.

[205a-d = Dhp 78; ef = Dhp 76ef, Paṇḍitavaggo]

⏑⏑−⏑−¦⏑−−−¦¦⏑⏑−⏑⏑¦⏑−⏑−
na bhajetha pāpake mitre na bhajetha[218] **puruṣā ’dhame |**
⏑−⏑−¦−,−−−¦¦⏑−⏑⏑¦⏑−⏑− mavipulā
bhajetha praṃñe[219] **medhāvī bhajetha puruṣottame |**
−⏑−⏑¦⏑−−−¦¦−−−⏑¦⏑−⏑−
tārise bhajamānassa śreyo hoti na pāpiyo ||

⏑⏑−−¦⏑−−−¦¦⏑⏑−⏑¦⏑−⏑−
na bhaje pāpake mitte na bhaje purisādhame,
⏑−⏑−¦−,−−−¦¦⏑−⏑⏑¦⏑−⏑− mavipulā
bhajetha mitte kalyāṇe bhajetha purisuttame.

⏑−−⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
nidhīnaṃ va pavattāraṃ yaṃ passe vajjadassinaṃ,
−−⏑−¦−−−−¦¦−⏑−−¦⏑−⏑− mavipulā
niggayhavādiṃ medhāviṃ tādisaṃ paṇḍitaṃ bhaje,
−⏑−⏑¦⏑−−−¦¦−−−⏑¦⏑−⏑−
tādisaṃ bhajamānassa seyyo hoti na pāpiyo.

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[217] We need to read *hiṃsati* here to correct the metre and in line with the parallel. Probably a scribal error.

[218] We have to count the negative as forming part of the resolution twice in this pādayuga. Cf. 203 above.

[219] Cone places what is presumably an alternative reading *praṃña*- in brackets. There is no discussion of the reading. I take *pr*- as not making position to give the normal mavipulā opening.

[206 = Dhp 76, Paṇḍitavaggo]

⏑⏑–⏑–¦⏑––––¦¦––––¦⏑–⏑–
nidhino va pravattāraṃ yaṃ paśśe vajjadaṃśinaṃ |
⏑–⏑–¦–,–––¦¦–⏑–⏑¦⏑–⏑– mavipulā
nigṛhyavādiṃ medhāvīṃ tārisaṃ puruṣaṃ bhaje |
–⏑–⏑¦⏑–––¦¦–––⏑¦⏑–⏑–
tārisaṃ bhajamānassa śreyo hoti na pāpiyo ||

⏑––⏑¦⏑–––¦¦––––¦⏑–⏑–
nidhīnaṃ va pavattāraṃ yaṃ passe vajjadassinaṃ,
––⏑–¦–,–––¦¦–⏑––¦⏑–⏑– mavipulā
niggayhavādiṃ medhāviṃ tādisaṃ paṇḍitaṃ bhaje,
–⏑–⏑¦⏑–––¦¦–––⏑¦⏑–⏑–
tādisaṃ bhajamānassa seyyo hoti na pāpiyo.

[207 = Dhp 77, Paṇḍitavaggo]

–⏑––⏑¦⏑––––¦¦⏑–––¦⏑–⏑– 9 syllables
ovadeyā anuśāseyā[220] asabbhāto nivāraye |
⏑–––¦⏑–––¦¦⏑⏑––¦⏑–⏑–
satāṃ hetaṃ priyaṃ hoti asatāṃ hoti apriyaṃ ||

–⏑––¦⏑–––¦¦⏑––⏑¦⏑–⏑–
ovadeyyānusāseyya asabbhā ca nivāraye,
⏑–⏑–¦⏑–––¦¦⏑⏑––¦⏑–⏑–
sataṃ hi so piyo hoti asataṃ hoti appiyo.

[208 = Devatāsaṃyuttaṃ, 4.2 v. 7]

––⏑–¦⏑⏑⏑––¦¦–––⏑¦⏑–⏑–
tassā satāñ ca asatāñ ca nānā hoti ito gatī |
⏑––⏑¦⏑–––¦¦–––⏑¦⏑–⏑–
asanto nirayaṃ yānti santo saggaparāyaṇā[221] ||

––⏑–¦⏑⏑⏑––¦¦–––⏑¦⏑–⏑–
tasmā satañ ca asatañ ca nānā hoti ito gati,
⏑––⏑¦⏑–––¦¦–––⏑¦⏑–⏑–
asanto nirayaṃ yanti santo saggaparāyanā.

[220] This opening has 9 syllables, we should read the two words as being in sandhi to correct the metre: *ovadeyānuśāseyā*.

[221] The parallel to this verse in the Pāḷi is attributed to a devatā in Sagāthavagga.

[209 = Dhp 152, Jarāvaggo]

−−⏑−⏑¦−⏑⏑−¦¦⏑⏑−−¦⏑−⏑− bhavipulā / 9 syllables
appaśśuto ayaṃ[222] puruṣo balivaddo va jīrati[223] |
−−⏑−¦⏑−−−¦¦−−−⏑¦⏑−⏑−
māṃsāni tassa vaddhanti praṃñā tassa na vaddhati ||

−−⏑−¦−⏑⏑−¦¦⏑⏑−−¦⏑−⏑− bhavipulā
appassutāyaṃ puriso balivaddo va jīrati,
−−⏑−¦⏑−−−¦¦−−−⏑¦⏑−⏑−
maṃsāni tassa vaḍḍhanti paññā tassa na vaḍḍhati.

[210 = Dhp 309, Nirayavaggo]

−−⏑−¦−⏑,⏑¦−⏑−−¦¦−−⏑−,¦⏑⏑−¦−⏑−− Triṣṭubh x 4
cattāri ṭṭhānāni[224] naro pramatto āpajjate paradāropasevī |
⏑−⏑−¦−,⏑⏑¦−⏑−−¦¦−−⏑−¦−,⏑⏑¦−⏑−−
apuṃñalābhaṃ anikāmaśeyaṃ nindaṃ tritīyaṃ[225] nirayaṃ catutthaṃ ||

−−⏑−¦−⏑,⏑¦−⏑−−¦¦−−⏑−,¦⏑⏑−¦−⏑−− Tuṭṭhubha x 4
cattāri ṭhānāni naro pamatto āpajjatī paradārūpasevī,
⏑−⏑−¦−,⏑⏑¦−⏑−−¦¦−−⏑−¦−,⏑⏑¦−⏑−−
apuññalābhaṃ na nikāmaseyyaṃ nindaṃ tatīyaṃ nirayaṃ catutthaṃ.

[211a-c = Dhp 310a-c, Nirayavaggo; for line d cf. Jā 457, 470, 488, etc.]

⏑−⏑−¦−⏑,⏑¦−⏑−⏑−¦¦−−⏑−¦−⏑,⏑¦−⏑−⏑− Jagatī x 2
apuṃñalābho ca gatī[226] ca pāpiko bhītassa bhītāya ratī pi appikā |
−−⏑−¦−,⏑⏑¦−⏑−−¦¦−−⏑−¦−,⏑⏑¦−⏑−− Triṣṭubh x 2
rājā ca daṇḍaṃ garukaṃ praṇeti kāyassa bhedā nirayaṃ upeti ||

⏑−⏑−¦−⏑,⏑¦−⏑−⏑−¦¦−−⏑−¦−⏑,⏑¦−⏑−⏑− Jagatī x 2
apuññalābho ca gatī ca pāpikā bhītassa bhītāya ratī ca thokikā,
−−⏑−¦−,⏑⏑¦−⏑−−¦¦−−⏑−,¦⏑⏑−¦−⏑−− Tuṭṭhubha x 2
rājā ca daṇḍaṃ garukaṃ paṇeti tasmā naro paradāraṃ na seve.

−−⏑−¦−⏑⏑¦−⏑−− Tuṭṭhubha
kāyassa bhedā nirayaṃ vajanti.

---

[222] This opening has 9 syllables, we should read the two words as being in sandhi to correct the metre: *appaśśuto 'yaṃ*.

[223] Cone indicates the word may also be read: *jjīrati*. If that reading was correct I feel we would have to take it as a scribal error as it would ruin the cadence.

[224] Reading *ṭṭh*- as not making position to give the normal opening.

[225] -*ī*- is m.c. to give the normal opening.

[226] -*ī* here and in *ratī* in the next line are m.c. to give the normal cadence.

[212 d = Jā 467.4 d]

–⏑–⏑¦⏑–––¦¦–⏑––⏑¦⏑–⏑– 9 syllables
saṃyyatā sugatiṃ yānti doggatiṃ yānti asaṃyyatā[227] |
–⏑––¦⏑–––¦¦⏑⏑–⏑¦⏑–⏑–
mā ssu viśśāsam āpādi[228] iti vindu samaṃ care[229] ||

⏑⏑––¦⏑–⏑–
iti vidvā samañ-care.

[213 = Vin. Cv. Saṅghabhedakakkhandakaṃ, Nālāgiripesanaṃ, vs. 1]

––⏑⏑¦–⏑–⏑–¦¦–––⏑⏑¦–⏑–⏑– Vaitālīya x 4
mā kuñjara nāgam āsida dukkho kuñjara nāgamaṃsado |
⏑⏑–⏑⏑¦–⏑–⏑–¦¦⏑⏑––⏑⏑¦–⏑–⏑–
na hi nāgahatassa kuñjara sugatī[230] hoti ito paraṃ yato ||

––⏑⏑¦–⏑–⏑–¦¦––[⏑]–⏑⏑¦–⏑–⏑– Vetālīya x 4
mā kuñjara nāgam āsado dukkhaṃ hi[231] kuñjara nāgam āsado,
⏑⏑–⏑⏑¦–⏑–⏑–¦¦⏑⏑⏑–⏑⏑¦–⏑–⏑–
na hi nāgahatassa kuñjara sugati[232] hoti ito paraṃ yato.

[214]

⏑⏑–⏑⏑¦–⏑–⏑–¦¦–––⏑⏑¦–⏑–⏑– Vaitālīya x 4
giriduggavicāriṇaṃ yathā sīhaṃ parvvatapaṭṭhigocaraṃ |
⏑⏑–⏑⏑¦–⏑–⏑–¦¦–––⏑⏑¦–⏑–⏑–
naravīram apetabheravaṃ mā hiṃsittha anomanikramaṃ[233] ||

---

[227] This line has 9 syllables, we could read *doggatiṃ yānt' asaṃyyatā* to correct the metre.
[228] We should read this as *viśśāsa' māpādi*, with anusvāra lost m.c. cf. 272c.
[229] I can find no parallel to the first 3 lines of this verse in the Pāḷi texts.
[230] -*ī* is m.c. to give the normal opening.
[231] We need to exclude *hi* m.c.
[232] We need to read *sugatī* m.c.
[233] I can find no parallel to this verse in the Pāḷi texts, or in any of the other parallels.

[215 = Dhp 320, Nāgavaggo]

⏑−−−¦⏑−−−¦¦−−⏑⏑¦⏑−⏑−
ahaṃ nāgo va saṃggrāme   cāpātipatite sare |
⏑−−−¦⏑−−−¦¦−−−⏑¦⏑⏑⏑−
atīvāde titikkhāmi   duśśīlo hi bahujano[234] ||

⏑−−−¦⏑−−−¦¦−−−⏑¦⏑−⏑−
ahaṃ nāgo va saṅgāme   cāpāto patitaṃ saraṃ
⏑⏑−−¦⏑−−−¦¦−−−⏑¦⏑−⏑−
ativākyaṃ titikkhissaṃ   dussīlo hi bahujjano.

Daṇḍavarggaḥ
Daṇḍavaggo

[234] We need to read *bahujjano* (unhistorically) here to correct the metre.

13: Śaraṇa

[216 = Dhp 188, Buddhavaggo]

⏑−−⏑¦⏑−−−¦¦−⏑−⏑¦⏑−⏑−
bahū ve śaraṇaṃ yānti parvvate ca vanāni ca |
−−⏑−¦⏑−−−¦¦⏑−−⏑¦⏑−⏑−
vastūni rukkhacittāṇi manuṣyā bhayatajjitā[235] ||

⏑−−⏑¦⏑−−−¦¦−⏑−⏑¦⏑−⏑−
bahuṃ ve saraṇaṃ yanti pabbatāni vanāni ca,
−−⏑−¦⏑−−−¦¦⏑−−⏑¦⏑−⏑−
ārāmarukkhacetyāni manussā bhayatajjitā.

[217 = Dhp 189, Buddhavaggo]

⏑−−⏑¦⏑−−−¦¦⏑−−⏑⏑¦⏑−⏑−
na etaṃ śaraṇaṃ khemmaṃ na etaṃ śaraṇam[236] uttamaṃ |
−−⏑⏑¦⏑−−−¦¦−⏑−−¦⏑−⏑−
etaṃ[237] śaraṇam āgaṃma sabbadukkhā pramuccati ||

−−−⏑¦⏑−−−¦¦−−⏑⏑¦⏑−⏑−
netaṃ kho saraṇaṃ khemaṃ netaṃ saraṇam uttamaṃ,
−−⏑⏑¦⏑−−−¦¦−⏑−−¦⏑−⏑−
netaṃ saraṇam āgamma sabbadukkhā pamuccati.

[218 = Dhp 190, Buddhavaggo]

−⏑−−¦⏑−−−¦¦⏑−⏑⏑¦⏑−⏑−
yo tu buddhañ ca dhammañ ca sagham[238] ca śaraṇaṃ gato |
−−⏑[⏑]−¦⏑−−−¦¦⏑−−−¦⏑−⏑−
cattāri ca[239] ar^iyasaccāni yathābhūtāni paśśati ||

−⏑−−¦⏑−−−¦¦−−⏑⏑¦⏑−⏑−
yo ca buddhañ ca dhammañ ca saṅghañ ca saraṇaṃ gato,
−−⏑−¦⏑−−−¦¦−−−−¦⏑−⏑−
cattāri ar^iyasaccāni sammappaññāya passati:

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[235] These opening four verses occur also in the Pāḷi *Buddhavaggo*. Verse 191 in the Pāḷi, which is a summary of the Four Truths, is not found here. In Pāḷi it reads: *dukkhaṃ, dukkhasamuppādaṃ, dukkhassa ca atikkamaṃ, ariyañ-caṭṭhaṅgikaṃ maggaṃ dukkhūpasamagāminaṃ*.

[236] I count resolution at the 4th here, but we could equally as well read *netaṃ* as in the Pāḷi verse, which would then give a normal opening without the need for resolution.

[237] We need to read *netaṃ* to correct the sense, otherwise the meaning is: *that is not a safe refuge, that is not the ultimate refuge, having come to that refuge one is freed from all suffering*!

[238] Scribal error, read: *saṃghaṃ*.

[239] We need to exclude *ca* m.c.

[219 = Dhp 192, Buddhavaggo]

−−−⏑¦⏑−−−−¦¦−−⏑⏑¦⏑−⏑−
etaṃ ve śaraṇaṃ khemmaṃ   etaṃ śaraṇam uttamaṃ |
−−⏑⏑¦⏑−−−¦¦−⏑−−¦⏑−⏑−
etaṃ śaraṇam āgamma   sabbadukkhā pramuccati ||

−−−⏑¦⏑−−−−¦¦−−⏑⏑¦⏑−⏑−
etaṃ kho saraṇaṃ khemaṃ   etaṃ saraṇam uttamaṃ,
−−⏑⏑¦⏑−−−−¦¦−⏑−−¦⏑−⏑−
etaṃ saraṇam āgamma   sabbadukkhā pamuccati.

[220 = Jā 334.1]

⏑−−⏑¦⏑−−−¦¦−−−⏑¦⏑−⏑−
gavāṃ ce taramāṇānāṃ   jihmaṃ gacchati puṅgavo |
−−−−¦−,−−−¦¦−−−⏑¦⏑−⏑−   mavipulā
sabbā tā jihmaṃ gacchaṃti   nette jihmagate sati ||

⏑−−⏑¦⏑−−−¦¦−−−⏑¦⏑−⏑−
gavañ-ce taramānānaṃ   jimhaṃ gacchati puṅgavo,
−−−−¦−,−−−¦¦−−−−¦⏑−⏑−   mavipulā
sabbā tā jimhaṃ gacchanti   nette jimhaṃ gate sati.

[221 = Jā 334.2 a-d]

−−−⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
evām eva manuṣyesu   yo hoti śreṣṭhasaṃmato |
⏑−⏑−¦−⏑⏑−¦¦−−⏑⏑¦⏑−⏑−   bhavipulā
sa ce adhaṃmaṃ carati   prāg eva itarā prajā ||

−⏑−⏑¦⏑−−−¦¦−−⏑−¦⏑−⏑−
evam-eva manussesu   yo hoti seṭṭhasammato,
−−⏑−¦−⏑⏑−¦¦⏑−⏑⏑¦⏑−⏑−   bhavipulā
so ce adhammaṃ carati   pageva itarā pajā.
−−−−¦⏑−−−¦¦−−−−⏑¦⏑−⏑−
sabbaṃ raṭṭhaṃ dukhaṃ seti   rājā ce hoti adhammiko.

[222 = Jā 334.3]

⏑−−⏑¦⏑−−−¦¦−−−⏑¦⏑−⏑−
gavāṃ ce taramāṇānāṃ   ujjuṃ gacchati puṅgavo |
−−−−¦−,−−−¦¦−−−⏑¦⏑−⏑−   mavipulā
sabbā tā ujjuṃ gacchaṃti   nette ujjugate sati ||

⏑−−⏑¦⏑−−−¦¦⏑−−⏑¦⏑−⏑−
gavañ-ce taramānānaṃ   ujuṃ gacchati puṅgavo,
−−−−¦⏑−−−¦¦−−⏑−¦⏑−⏑−
sabbā tā ujuṃ gacchanti   nette ujugate sati.

[223 = Jā 334.4 a-d]

−−−⏑¦⏑−−−−¦¦−−−−¦⏑−⏑−
evām eva manuṣyesu yo hoti śreṣṭhasaṃmato |
⏑−⏑−¦−⏑⏑−¦¦−−⏑⏑¦⏑−⏑− bhavipulā
sa ce va dhaṃmaṃ carati prāg eva itarā prajā ||

−⏑−⏑¦⏑−−−−¦¦−−⏑−¦⏑−⏑−
evam-eva manussesu yo hoti seṭṭhasammato,
−⏑−−¦−⏑⏑−¦¦⏑−⏑⏑¦⏑−⏑− bhavipulā
so ce pi dhammaṃ carati pageva itarā pajā.
−−−−¦⏑−−−−¦¦−−−−¦⏑−⏑−
sabbaṃ raṭṭhaṃ sukhaṃ seti rājā ce hoti dhammiko.

[224 = Dhp 169, Lokavaggo]

−−⏑−¦⏑⏑⏑−¦¦⏑−−⏑¦⏑−⏑− navipulā
dhaṃmaṃ care sucaritaṃ na naṃ duccaritaṃ care |
−⏑−−¦⏑−−−−¦¦−−−−¦⏑−⏑−
dhammacārī sukhaṃ śeti assiṃ loke paramhi ca ||

−−⏑−¦⏑⏑⏑−¦¦⏑−−⏑¦⏑−⏑− navipulā
dhammaṃ care sucaritaṃ na naṃ duccaritaṃ care,
−⏑−−¦⏑−−−−¦¦−−−−¦⏑−⏑−
dhammacārī sukhaṃ seti asmiṃ loke paramhi ca.

[225 cf. Dhp 169, Lokavaggo]

−−⏑−¦⏑⏑⏑−¦¦⏑−−⏑¦⏑−⏑− navipulā
dhaṃmaṃ care sucaritaṃ na naṃ duccaritaṃ care |
−⏑−−¦⏑−−−−¦¦−−−−¦⏑−⏑−
brahmacārī[240] sukhaṃ śeti assiṃ loke paramhi ca ||

−−⏑−¦⏑⏑⏑−¦¦⏑−−⏑¦⏑−⏑− navipulā
dhammaṃ care sucaritaṃ na naṃ duccaritaṃ care,
−⏑−−¦⏑−−−−¦¦−−−−¦⏑−⏑−
dhammacārī sukhaṃ seti asmiṃ loke paramhi ca.

[240] The only difference between this and the last verse is the exchange of *dhamma-* for *brahma-* here; for a similar exchange giving rise to a new verse, cf. 227 and 228 below.

[226 = Dhp 364, Bhikkhuvaggo]

−−−−¦−⏑⏑−¦¦−−⏑⏑¦⏑−⏑− bhavipulā
dhaṃmārāmo dhaṃmarato dhaṃmaṃ anuvicintayaṃ |
−−⏑−¦⏑−−−−¦¦−−⏑⏑¦⏑−⏑−
dhammaṃ anussaraṃ bhikkhū dhammā na parihāyati ||

−−−−¦−⏑⏑−¦¦−−⏑⏑¦⏑−⏑− bhavipulā
dhammārāmo dhammarato dhammaṃ anuvicintayaṃ,
−−⏑−¦⏑−−−−¦¦−−−⏑⏑¦⏑−⏑−
dhammaṃ anussaraṃ bhikkhu saddhammā na parihāyati.

[227 = Tha 303]

−−⏑−,¦−⏑⏑¦−⏑−−¦¦−−⏑−¦−,⏑−¦⏑⏑−− Triṣṭubh x 4
dhammo have rakkhati dhammacārī dhammo sucinno sukhāya dahāti[241] |
−−⏑−¦−,−¦−⏑−−¦¦⏑−⏑−,¦−⏑⏑¦−⏑−−
esānuśaṃso dhamme sucinne[242] na doggatiṃ gacchati dhammacārī ||

−−⏑−,¦−⏑⏑¦−⏑−−¦¦−−⏑−¦−,⏑⏑¦−⏑−− Tuṭṭhubha x 4
dhammo have rakkhati dhammacāriṃ dhammo suciṇṇo sukham āvahāti
−−⏑−¦−,−¦−⏑−−¦¦⏑−⏑−,¦−⏑⏑¦−⏑−−
esānisaṃso dhamme suciṇṇe na duggatiṃ gacchati dhammacārī

[228 cf. Tha 303]

−−⏑−,¦−⏑⏑¦−⏑−−¦¦−−⏑−¦−,⏑−¦⏑⏑−− Triṣṭubh x 4
dhammo have rakkhati brahmacārī dhammo sucinno sukhāya dahāti |
−−⏑−¦−,−¦−⏑−−¦¦⏑−⏑−,¦−⏑⏑¦−⏑−−
esā ’nuśaṃso dhamme sucinne na doggatiṃ gacchati[243] brahmacārī ||

−−⏑−,¦−⏑⏑¦−⏑−−¦¦−−⏑−¦−,⏑⏑¦−⏑−− Tuṭṭhubha x 4
dhammo have rakkhati dhammacāriṃ dhammo suciṇṇo sukham āvahāti
−−⏑−¦−,−¦−⏑−−¦¦⏑−⏑−,¦−⏑⏑¦−⏑−−
esānisaṃso dhamme suciṇṇe na duggatiṃ gacchati dhammacārī

[241] The metre in the cadence is very wrong here and there is either a scribal error, or a fault of the transmission of the verse.
[242] Replacement of two light syllables by one heavy one has taken place at the 6th here. The Pāḷi verse has the same phenomenon.
[243] Text reads: *gaccha<ccha>ti*. Cone’s note reads: *ccha* is repeated by mistake at the beginning of the line, 13 A ii.

[229 = Dhp 155, Jarāvaggo]

⏑⏑−−¦−⏑−−¦¦⏑−−−¦⏑−⏑− ravipulā
acarittā brahmaceraṃ aladdhā yovvane dhanaṃ |
−−−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
jinnakroṃcā va jhāyaṃti jhīnamacche va pallare ||

⏑⏑−−¦−⏑−−¦¦⏑−−−¦⏑−⏑− ravipulā
acaritvā brahmacar'yaṃ aladdhā yobbane dhanaṃ
−⏑−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
jiṇṇakoñcā va jhāyanti khīṇamacche va pallale.

[230 = Dhp 156, Jarāvaggo]

⏑⏑−−¦−⏑−−¦¦⏑−−−¦⏑−⏑− ravipulā
acarittā brahmaceraṃ aladdhā yovvane dhanaṃ |
−⏑−−¦⏑−−−¦¦−−−⏑¦⏑−⏑−
śenti cāpādhikinno vā porāṇāni a 'nutthunaṃ[244] ||

⏑⏑−−¦−⏑−−¦¦⏑−−−¦⏑−⏑− ravipulā
acaritvā brahmacar'yaṃ aladdhā yobbane dhanaṃ
−⏑−−¦⏑−−−¦¦⏑−−⏑¦⏑−⏑−
senti cāpātikhittā va purāṇāni anutthunaṃ.

[231 = Dhp 91, Arahantavaggo]

−−−⏑¦⏑−−−¦¦⏑⏑−−¦⏑−⏑−
ujjujjanti satīmanto[245] na nikete ramaṃti te |
−−⏑−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
haṃsā va pallaraṃ hettā okam okaṃ jahaṃti te ||

−−−⏑¦⏑−−−¦¦⏑⏑−−¦⏑−⏑−
uyyuñjanti satīmanto na nikete ramanti te,
−−⏑−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
haṃsā va pallalaṃ hitvā okam okaṃ jahanti te.

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244 Avagraha has been written in this word by mistake, read: *anutthunaṃ*.
245 -*ī*- is m.c. to give the pathyā cadence.

[232 = Dhp 175, Lokavaggo]

−−⏑−¦−⏑⏑−¦¦−−⏑−−¦⏑−⏑− bhavipulā / 9 syllables
haṃsā va ādiccapathe vehāyasaṃ yānti iddhiyā[246] **|**
−−⏑−¦−,−−−¦¦−⏑−−¦⏑−⏑− mavipulā
niyyāṃti dhīrā lokamhi mārasenaṃ pramaddiya ||

−−−⏑¦⏑−−−−¦¦−−−−¦⏑−⏑−
haṃsādiccapathe yanti ākāse yanti iddhiyā,
−−⏑−¦−,−−−¦¦−−−−¦⏑−⏑− mavipulā
nīyanti dhīrā lokamhā jetvā māraṃ savāhanaṃ.

[233 = Dhp 146, Jarāvaggo]

−⏑−−¦⏑−−−−¦¦−−−⏑¦⏑−⏑−
kin nu hāśo kim ānando niccaṃ prajjalite sati |
−⏑−−¦⏑,−−−¦¦⏑−−−⏑¦⏑−⏑−
andhakāramhi prakkhittā[247] **pradīpaṃ na gaveṣatha ||**

−⏑−−¦⏑−−−−¦¦−−−⏑¦⏑−⏑−
ko nu hāso kim ānando niccaṃ pajjalite sati?
−⏑−−¦⏑−−−−¦¦⏑−−−⏑¦⏑−⏑−
andhakārena onaddhā padīpaṃ na gavesatha?

[234 = Dhp 315, Nirayavaggo]

−−⏑−¦−⏑⏑−¦¦−−−⏑¦⏑−⏑− bhavipulā
praccaṃtimaṃ vā nagaraṃ guttaṃ sāntarabāhiraṃ |
−−−⏑¦⏑−−−−¦¦⏑−−−−¦⏑−⏑−
evaṃ rakkhatha āttānaṃ khaṇo vo mā upaccagū |
⏑−−−¦⏑−−−−¦¦⏑⏑−⏑¦⏑−⏑−
khaṇātītā hi śocaṃti nirayamhi samappitā ||

⏑⏑−⏑¦−,−−−¦¦−−−⏑¦⏑−⏑− mavipulā
nagaraṃ yathā paccantaṃ guttaṃ santarabāhiraṃ,
−−−−¦⏑−−−−¦¦⏑−−−−¦⏑−⏑−
evaṃ gopetha attānaṃ khaṇo vo mā upaccagā,
⏑−−−¦⏑−−−−¦¦⏑⏑−⏑¦⏑−⏑−
khaṇātītā hi socanti nirayamhi samappitā.

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[246] The posterior line has 9 syllables, a reading *ākāśe* (cf. the Paḷi) would correct the metre.
[247] I count *pr*- here as making position to give the pathyā cadence.

[235 = Dhp 264, Dhammaṭṭhavaggo]

⏑−⏑−¦−⏑⏑−¦¦−⏑−⏑¦⏑−⏑− bhavipulā
na muṇḍabhāvā śamaṇo avrato alikaṃ bhaṇaṃ |
−−−⏑¦⏑−−−¦¦⏑⏑−−¦⏑−⏑−
icchālobhasamāpanno śamaṇo kiṃ bhaviṣyati ||

⏑−⏑−¦⏑⏑⏑−¦¦−⏑−⏑¦⏑−⏑− navipulā
na muṇḍakena samaṇo abbato alikaṃ bhaṇaṃ
−−−⏑¦⏑−−−¦¦⏑⏑−−¦⏑−⏑−
icchālobhasamāpanno samaṇo kiṃ bhavissati?

[236 = Dhp 265, Dhammaṭṭhavaggo]

−⏑⏑−¦⏑−−−¦¦⏑−−−¦⏑−⏑−
yo tu śameti pāpāni aṇutthūlāni sabbaśo |
⏑⏑−−¦⏑−−−¦¦⏑⏑−⏑¦⏑−⏑−
śamaṇā eva pāpānāṃ śamaṇo ti pravuccati ||

−⏑⏑−¦⏑−−−¦¦⏑−−−¦⏑−⏑−
yo ca sameti pāpāni aṇuṃ thūlāni sabbaso,
⏑⏑−−¦⏑−−−¦¦⏑⏑−⏑¦⏑−⏑−
samitattā hi pāpānaṃ samaṇo ti pavuccati.

[237 = Dhp 339, Taṇhāvaggo]

−⏑−−¦⏑−−−¦¦−−−⏑¦⏑−⏑−
yassa chattrīśatiṃ sotā mānāphassamayā bhriśā |
−−⏑−¦⏑−−−¦¦−−−−¦⏑−⏑−
vāhā vahanti dudriṣṭiṃ saṃkappā ggredhaniśśitā ||

−⏑−−¦⏑−−−¦¦⏑−−⏑¦⏑−⏑−
yassa chattiṃsatī sotā manāpassavanā bhusā,
−−⏑−¦⏑−−−¦¦−−−−¦⏑−⏑−
vāhā vahanti duddiṭṭhiṃ saṅkappā rāganissitā.

[238 = Dhp 221, Kodhavaggo]

−−⏑−,¦−⏑⏑¦−⏑−−¦¦−−⏑−,¦−⏑⏑¦−⏑−− Triṣṭubh x 4
krodhaṃ jahe viprajaheya[248] mānaṃ saṃyojanaṃ sabbam atikrameyā |
−−⏑−¦−⏑,⏑¦−⏑−−¦¦⏑−⏑−,¦−⏑⏑¦−⏑−−
taṃ nāmarūpamhi asajjamānaṃ akiṃcanaṃ nānupatanti dukkhā ||

−−⏑−,¦−⏑⏑¦−⏑−−¦¦−−⏑−,¦−⏑⏑¦−⏑−− Tuṭṭhubha x 4
kodhaṃ jahe vippajaheyya mānaṃ saṃyojanaṃ sabbam atikkameyya
−−⏑−¦−−,⏑¦−⏑−−¦¦⏑−⏑−,¦−⏑⏑¦−⏑−−
taṃ nāmarūpasmiṃ asajjamānaṃ akiñcanaṃ nānupatanti dukkhā.

Śaraṇavarggaḥ

248 -*ă* is m.c. < -*ā* to give the normal cadence.

14: Khānti

[239 = Dhp 184, Buddhavaggo]

⏑–⏑⏑¦–⏑–⏑––¦¦–––⏑⏑¦–⏑–⏑–– Aupacchandasaka x 4
khāntī[249] paramaṃ tapo titikkhā nibbāṇaṃ paramaṃ vadanti buddhā |
⏑⏑–⏑⏑¦–⏑–⏑––¦¦⏑⏑––⏑⏑¦–⏑–⏑––
na hi pravrajito[250] paropaghātī śamaṇo hoti pare vihesayāno ||

––⏑⏑¦–⏑–⏑––¦¦–––⏑⏑¦–⏑–⏑–– Opacchandasaka x 4
khantī paramaṃ tapo titikkhā nibbānaṃ paramaṃ vadanti buddhā.
⏑⏑–⏑⏑¦–⏑–⏑––¦¦⏑⏑––⏑⏑¦–⏑–⏑––
na hi pabbajito parūpaghātī samaṇo hoti paraṃ viheṭhayanto.

[240 = Dhp 225, Kodhavaggo]

⏑–⏑–¦–⏑⏑–¦¦––––¦⏑–⏑– bhavipulā
ahiṃsakā ye munayo niccaṃ kāyena saṃvṛtā |
––⏑–¦⏑–––¦¦–⏑––¦⏑–⏑–
te yānti accutaṃ ṭṭhāṇaṃ yattha gantā na śocati[251] ||

⏑–⏑–¦–⏑⏑–¦¦––––¦⏑–⏑– bhavipulā
ahiṃsakā ye munayo niccaṃ kāyena saṃvutā,
––⏑–¦⏑–––¦¦–⏑––¦⏑–⏑–
te yanti accutaṃ ṭhānaṃ yattha gantvā na socare.

[241 = Dhp 300, Pakiṇṇakavaggo]

–⏑––¦⏑–––¦¦⏑––⏑¦⏑–⏑–
suprabuddhaṃ prabujjhanti sadā gotamasāvakā |
––⏑–¦⏑–––¦¦⏑––⏑¦⏑–⏑–
yesāṃ divā ca rātto ca ahiṃsāya rato mano ||

–⏑––¦⏑–––¦¦⏑––⏑¦⏑–⏑–
suppabuddhaṃ pabujjhanti sadā gotamasāvakā,
––⏑–¦⏑–––¦¦⏑––⏑¦⏑–⏑–
yesaṃ divā ca ratto ca ahiṃsāya rato mano.

---

[249] *-ī* is m.c. to give a normal opening.
[250] I count *pr-* as not making position to give a normal opening.
[251] The plural *socare* in the Pāḷi verse is paralleled by the singular *śocati* in Patna, which is not so appropriate.

[242 = Dhp 301, Pakiṇṇakavaggo]

−⏑−−¦⏑−−−−¦¦⏑−−−⏑¦⏑−⏑−
suprabuddhaṃ prabujjhanti   sadā gotamasāvakā |
−−⏑−¦⏑−−−−¦¦−⏑−⏑¦⏑−⏑−
yesāṃ divā ca rātto ca   bhāvanāya rato mano ||

−⏑−−¦⏑−−−−¦¦⏑−−−⏑¦⏑−⏑−
suppabuddhaṃ pabujjhanti   sadā gotamasāvakā
−−⏑−¦⏑−−−−¦¦−⏑−⏑¦⏑−⏑−
yesaṃ divā ca ratto ca   bhāvanāya rato mano.

[243 = Dhp 299, Pakiṇṇakavaggo]

−⏑−−¦⏑−−−−¦¦⏑−−−⏑¦⏑−⏑−
suprabuddhaṃ prabujjhanti   sadā gotamasāvakā |
−−⏑−¦⏑−−−−¦¦−−−⏑¦⏑−⏑−
yesāṃ divā ca rātto ca   niccaṃ kāyagatā satī ||

−⏑−−¦⏑−−−−¦¦⏑−−−⏑¦⏑−⏑−
suppabuddhaṃ pabujjhanti   sadā gotamasāvakā,
−−⏑−¦⏑−−−−¦¦−−−⏑¦⏑−⏑−
yesaṃ divā ca ratto ca   niccaṃ kāyagatā sati.

[244 = Dhp 181, Buddhavaggo]

−−−⏑¦⏑−−−−¦¦−−−⏑¦⏑−⏑−
ye jhānaprasutā dhīrā   nekkhaṃmo ’paśame ratā |
−−⏑−¦−,⏑⏑−−¦¦−−−−¦⏑−⏑−   mavipulā
devā pi tesaṃ prihayanti   saṃbuddhānāṃ satīmatāṃ[252] ||

−−⏑⏑¦⏑−−−−¦¦−−−⏑¦⏑−⏑−
ye jhānapasutā dhīrā   nekkhammūpasame ratā,
−−⏑−¦−,⏑⏑−−¦¦−−−−¦⏑−⏑−   mavipulā
devā pi tesaṃ pihayanti   sambuddhānaṃ satīmataṃ.

[245 = Dhp 98, Arahantavaggo]

⏑−−⏑¦⏑−−−−¦¦−−−⏑¦⏑−⏑−
aranne yadi vā ggrāme   ninne vā yadi vā thale |
−⏑−−−−¦⏑⏑−−¦¦−−−−¦⏑−⏑−   savipulā / 9 syllables
yattha ar^{a}hanto viharaṃti[253]   taṃ bhomaṃ rāmaṇīyakaṃ ||

−−−⏑¦⏑−−−−¦¦−−−⏑¦⏑−⏑−
gāme vā yadi vārañña   ninne vā yadi vā thale,
−−−−¦⏑⏑−−¦¦−−−−¦⏑−⏑−   savipulā
yatthar^{a}hanto viharanti   taṃ bhūmiṃ rāmaṇeyyakaṃ.

---

[252] -*ī*- is m.c. to give the normal cadence.
[253] This line has 9 syllables. We could read *yatthārahanto* to correct the metre.

[246 = Iti 27.2]

```
––⏑–,¦–⏑⏑¦–⏑––¦¦––⏑–,¦⏑⏑–¦–⏑––    Triṣṭubh x 4
```
ekaṃ pi ce prāṇam aduṣṭacitto   mettāyate kuśalī tena hoti |
```
––⏑–¦–,⏑⏑¦–⏑––¦¦⏑–⏑–¦–,⏑⏑¦–⏑––
```
sabbe ca prāṇe[254] manasā ’nukaṃpī   prabhūtam ay[i]ro prakaroti puṃñaṃ ||

```
––⏑–,¦–⏑⏑¦–⏑––¦¦––⏑⏑,¦⏑⏑–¦–⏑–⏑    Tuṭṭhubha x 4
```
ekam pi ce pāṇam aduṭṭhacitto   mettāyati[255] kusalo tena hoti,
```
––⏑–¦–,⏑⏑¦–⏑––¦¦⏑–⏑–¦–,⏑⏑¦–⏑––
```
sabbe ca pāṇe manasānukampaṃ   pahūtam ar[i]yo pakaroti puññaṃ.

[247 = Iti 27.3, 4]

```
––⏑–¦–,⏑⏑¦–⏑––¦¦––⏑–,¦⏑⏑–¦–⏑–⏑–    Triṣṭubh / Jagatī
```
ye sattaśaṇḍāṃ paṭhaviṃ vijettā   rājar[i]ṣayo yajamānā ’nupar[i]yagu |
```
–⏑––⏑⏑⏑––¦¦––––,¦–⏑–¦–⏑–⏑–    irregular / Jagatī
```
aśśamedhaṃ puruṣamedhaṃ[256]   saṃmaprāsaṃ[257] vāyupeyaṃ nirāggaḍaṃ |
```
––⏑,–¦–⏑⏑¦–⏑––¦¦⏑–⏑–,¦–⏑⏑¦–⏑–⏑–    Triṣṭubh / Jagatī
```
mettassa cittassa subhāvitassa   kalāṃ pi te nānubhavanti soḍaśiṃ |
```
––⏑–,¦–⏑⏑¦–⏑––    Triṣṭubh
```
candaprabhāṃ[258] tāragaṇā va sabbe ||

```
––⏑–¦–,⏑⏑¦–⏑––¦¦––⏑–,¦⏑⏑–¦–⏑–⏑–    Tuṭṭhubha / Jagatī
```
ye sattasaṇḍaṃ paṭhaviṃ vijetvā   rājīsayo yajamānānupar[i]yagā,
```
–⏑––⏑⏑⏑––¦¦––––,¦–⏑–¦–⏑–⏑–    irregular / Jagatī
```
assamedhā purisamedhaṃ   sammāpāsaṃ vājapeyyaṃ niraggalaṃ.
```
––⏑,–¦–⏑⏑¦–⏑––¦¦⏑–⏑–,¦–⏑⏑¦–⏑–⏑–    Tuṭṭhubha / Jagatī
```
mettassa cittassa subhāvitassa   kalam pi te nānubhavanti soḷasiṃ,
```
––⏑–,¦–⏑⏑¦–⏑––    Tuṭṭhubha
```
candappabhā tāragaṇā va sabbe.

---

[254] I count *pr-* as not making position to give a normal opening.
[255] Read -*ī* to correct the metre.
[256] I cannot see how we can make this scan satisfactorily, but the reading here is confirmed by the Pāḷi verse.
[257] Cone places this word at the end of the previous line. This line shows the Vedic opening.
[258] I count *pr-* here as making position to give the normal opening.

[248ab cf. Jā 169ab; cd = Yakkhasaṃyuttaṃ, 4 v. 3cd]

–⏑––¦⏑–––¦¦––––¦⏑–⏑–
yo ’tha metteṇa cittena sabbe prāṇe nukaṃpati[259] |
––––¦⏑–––¦¦–––⏑¦⏑–⏑–
mettaṃ se sabbabhūtesu veraṃ tassa na kenaci ||

––––¦⏑–––¦¦–⏑––¦⏑–⏑–
yo ve mettena cittena sabbalokānukampati,
––⏑–¦⏑–––¦¦–⏑––¦⏑–⏑– bhavipulā
uddhaṃ adho ca tir'yañ-ca, appamāṇena sabbaso.

–⏑–⏑¦⏑–––¦¦⏑––⏑¦⏑–⏑–
yassa sabbam ahorattaṃ ahiṃsāya rato mano,
––––¦⏑–––¦¦–––⏑¦⏑–⏑–
mettaṃ so sabbabhūtesu veraṃ tassa na kenaci.

[249 = Yakkhasaṃyuttaṃ, 4 v. 3]

–⏑––¦⏑–––¦¦⏑––⏑¦⏑–⏑–
yassa sabbe ahorātte ahiṃsāya rato mano |
––––¦⏑–––¦¦–––⏑¦⏑–⏑–
mettaṃ se sabbabhūtesu veraṃ tassa na kenaci ||

–⏑–⏑¦⏑–––¦¦⏑––⏑¦⏑–⏑–
yassa sabbam ahorattaṃ ahiṃsāya rato mano,[260]
––––¦⏑–––¦¦–––⏑¦⏑–⏑–
mettaṃ so sabbabhūtesu veraṃ tassa na kenaci.

[250acd = Yakkhasaṃyuttaṃ, 4.3; b cf. Dhp 301d, Pakiṇṇakavaggo]

–⏑––¦⏑–––¦¦–⏑–⏑¦⏑–⏑–
yassa sabbe ahorātte bhāvanāya rato mano |
––––¦⏑–––¦¦–––⏑¦⏑–⏑–
mettaṃ se sabbabhūtesu veraṃ tassa na kenaci ||

–⏑–⏑¦⏑–––
yassa sabbam ahorattaṃ

–⏑–⏑¦⏑–⏑–
bhāvanāya rato mano.

––––¦⏑–––¦¦–––⏑¦⏑–⏑–
mettaṃ so sabbabhūtesu veraṃ tassa na kenaci.

---

259 Read avagraha at the beginning of this word: scribal error.
260 This line also = Dhp 300d, *Pakiṇṇakavaggo*.

[251acd = Yakkhasaṃyuttaṃ, 4.3; b cf. Dhp 299d, Pakiṇṇakavaggo]

–⏑––¦⏑–––¦¦–––⏑¦⏑–⏑–
yassa sabbe ahorātte   niccaṃ kāyagatā satī |
––––¦⏑–––¦¦–––⏑¦⏑–⏑–
mettaṃ se sabbabhūtesu   veraṃ tassa na kenaci ||

–⏑–⏑¦⏑–––
yassa sabbam ahorattaṃ

–––⏑¦⏑–⏑–
niccaṃ kāyagatā sati.

––––¦⏑–––¦¦–––⏑¦⏑–⏑–
mettaṃ so sabbabhūtesu   veraṃ tassa na kenaci.

[252 = Iti 27.5]

–⏑–⏑¦⏑–––¦¦⏑⏑–⏑¦⏑–⏑–
yo na hanti na ghāteti   na jināti na jāpaye |
––––¦⏑–––¦¦–––⏑¦⏑–⏑–
mettaṃ se sabbabhūtesu   veraṃ tassa na kenaci ||

–⏑–⏑¦⏑–––¦¦⏑⏑–⏑¦⏑–⏑–
yo na hanti na ghāteti   na jināti na jāpaye,
––––¦⏑–––¦¦–––⏑¦⏑–⏑–
mettaṃ so sabbabhūtesu   veraṃ tassa na kenaci.

[253 = Dhp 5, Yamakavaggo]

⏑⏑––¦⏑–––¦¦–––⏑¦⏑–⏑–
na hi vereṇa verāṇi   śāmantīha kadācanaṃ |
⏑––⏑¦⏑–––¦¦–⏑––¦⏑–⏑–
avereṇa tu śāmaṃti   esa dhaṃmo sanātano ||

⏑⏑––¦⏑–––¦¦–––⏑¦⏑–⏑–
na hi verena verāni   sammantīdha kudācanaṃ,
⏑––⏑¦⏑–––¦¦–⏑––¦⏑–⏑–
averena ca sammanti   esa dhammo sanantano.

[254 = Dhp 6, Yamakavaggo]

⏑–⏑⏑¦⏑–––¦¦⏑⏑–⏑¦⏑–⏑–
pare ca na vijānaṃti   vayam ettha jayāmatha |
–⏑–⏑¦⏑–––¦¦⏑–––¦⏑–⏑–
ye ca tattha vijānaṃti   tato śāṃmaṃti medhakā ||

⏑–⏑⏑¦⏑–––¦¦⏑⏑–⏑¦⏑–⏑–
pare ca na vijānanti   mayam ettha yamāmase,
–⏑–⏑¦⏑–––¦¦⏑–––¦⏑–⏑–
ye ca tattha vijānanti   tato sammanti medhagā.

[255 = Dhp 197, Sukhavaggo]

⏑⏑–⏑¦⏑–––¦¦–⏑–⏑¦⏑–⏑–
susukhaṃ vata jīvāmo verinesu averino |
–⏑–⏑¦⏑–––¦¦⏑⏑–⏑¦⏑–⏑–
verinesu manuṣyesu viharāma averino ||

⏑⏑–⏑¦⏑–––¦¦–⏑–⏑¦⏑–⏑–
susukhaṃ vata jīvāma verinesu averino,
–⏑–⏑¦⏑–––¦¦⏑⏑–⏑¦⏑–⏑–
verinesu manussesu viharāma averino.

[256 = Dhp 199, Sukhavaggo]

⏑⏑–⏑¦⏑–––¦¦–⏑–⏑¦⏑–⏑–
susukhaṃ vata jīvāmo ussukesu anussukā |
–⏑–⏑¦⏑–––¦¦⏑⏑–⏑¦⏑–⏑–
ussukesu manuṣyesu viharāma anussukā |

⏑⏑–⏑¦⏑–––¦¦–⏑–⏑¦⏑–⏑–
susukhaṃ vata jīvāma ussukesu anussukā
–⏑–⏑¦⏑–––¦¦⏑⏑–⏑¦⏑–⏑–
ussukesu manussesu viharāma anussukā.

[257ab = Dhp 200ab, Sukhavaggo]

⏑⏑–⏑¦⏑–––¦¦––––¦⏑–⏑–
susukhaṃ vata jīvāmo yesaṃ no nāsti kiṃcanaṃ |
⏑–⏑–⏑¦⏑–––¦¦⏑⏑–⏑¦⏑–⏑– 9 syllables
sakiñcanesu manuṣyesu viharāma akiṃcanā[261] **||**

⏑⏑–⏑¦⏑–––¦¦––––¦⏑–⏑–
susukhaṃ vata jīvāma yesaṃ no natthi kiñcanaṃ,
–⏑––¦⏑–––¦¦––––¦⏑–⏑–
pītibhakkhā bhavissāma devā ābhassarā yathā.

[258 = Dhp 170, Lokavaggo]

⏑––⏑¦⏑–––¦¦⏑–––¦⏑–⏑–
yathā bubbudakaṃ paśśe yathā paśśe marīcikaṃ |
––––¦⏑–––¦¦–⏑––¦⏑–⏑–
evaṃ lokaṃ avecchānam maccurājā na paśśati ||

⏑––⏑¦⏑–––¦¦⏑–––¦⏑–⏑–
yathā bubbulakaṃ passe yathā passe marīcikaṃ,
––––¦⏑–––¦¦–⏑––¦⏑–⏑–
evaṃ lokaṃ avekkhantaṃ maccurājā na passati.

---

[261] There appears to be no parallel to this pādayuga in the Pāḷi texts.

[259 = Dhp 148, Jarāvaggo]

⏑⏑–⏑¦⏑–––¦¦–⏑––¦⏑–⏑–
parijinnam idaṃ rūpaṃ roganīḍaṃ prabhaṃguraṃ |
––⏑⏑–¦⏑–––¦¦⏑⏑––¦⏑–⏑– 9 syllables
bhijjīhiti[262] pūtisaṃdeho maraṇāttaṃ hi jīvitaṃ ||

⏑⏑–⏑¦⏑–––¦¦–⏑––¦⏑–⏑–
parijiṇṇam idaṃ rūpaṃ roganīḷaṃ pabhaṅguraṃ,
–⏑⏑–¦⏑–––¦¦⏑⏑––¦⏑–⏑–
bhijjati pūtisandeho maraṇantaṃ hi jīvitaṃ.

[260a = Tha 73a; d cf. Sn. 44c]

––⏑–¦–,⏑⏑¦–⏑–⏑–¦¦––⏑–¦–,⏑⏑¦–⏑–⏑– Jagatī x 2
jihmaṃ ca driṣṭā dukhitaṃ[263] ca vyādhitaṃ pretañ ca driṣṭā na cirassa mānavo |
––––¦–,⏑⏑¦–⏑–⏑–¦¦––⏑–¦–,⏑⏑¦–⏑–– Jagatī / Triṣṭubh
saṃvego tīppe (?) vipulo (?) ajāyatha acchecchi dhīro gṛhibandhanāni[264] ||

––⏑–¦–,⏑⏑¦–⏑–⏑–¦¦⏑–⏑–¦–⏑–¦–⏑–⏑– Jagatī x 2
jiṇṇañ ca disvā dukhitañ ca byādhitaṃ matañ ca disvā gatam āyusaṅkhayaṃ
––⏑–¦–⏑⏑¦–⏑––¦¦––⏑–¦–⏑⏑¦–⏑–– Tuṭṭhubha x 2
chetvāna vīro[265] gihibandhanāni eko care kaggavisānakappo.

Khāntivarggaḥ

[262] Text reads: *bhijjīhiti<ti>*. A note which I believe is Cone's reads: *ti* has been repeated by mistake in the MS. This line has 9 syllables. Probably the reading has arisen because the redactor(s) felt the need to make clear that the word is a future form. The Pāḷi commentary also explains *bhijjati* as a future (paraphrasing with *bhijjissati*).
[263] -*kh*- is m.c. to avoid a heavy 6th syllable.
[264] I cannot a parallel for lines b & c in the Pāḷi texts.
[265] There is a v.l. *dhīro* is the Burmese manuscripts.

15: Āsava

[261 = Dhp 85, Paṇḍitavaggo]

–⏑––¦⏑–––¦¦–⏑––¦⏑–⏑–
appakā te manuṣyesu ye janā pāragāmino |
⏑–⏑⏑¦⏑–⏑–¦¦–⏑––¦⏑–⏑– Anuṣṭubh
athāyam itarā prajā tīram evānudhāvati[266] ||

–⏑––¦⏑–––¦¦–⏑––¦⏑–⏑–
appakā te manussesu ye janā pāragāmino,
⏑––⏑¦⏑–⏑–¦¦–⏑––¦⏑–⏑– Anuṭṭhubha
athāyaṃ itarā pajā tīram evānudhāvati.

[262 = Dhp 86, Paṇḍitavaggo]

–⏑––¦⏑–––¦¦––––¦⏑–⏑–
ye ca kho saṃmadākkhāte dhamme dhaṃmānuvattino |
–⏑––¦⏑–––¦¦–⏑––¦⏑–⏑–
te janā pāram ehiṃti maccudheyaṃ suduttaraṃ ||

–⏑––¦⏑–––¦¦––––¦⏑–⏑–
ye ca kho sammadakkhāte dhamme dhammānuvattino
–⏑––¦⏑–––¦¦–⏑––¦⏑–⏑–
te janā pāram essanti maccudheyyaṃ suduttaraṃ.

[263 = Dhp 87, Paṇḍitavaggo]

––––¦–⏑––¦¦––––¦⏑–⏑– ravipulā
kihne dhamme viprahāya[267] śukre bhāvetha paṇḍitā |
––⏑–¦⏑–––¦¦⏑–––¦⏑–⏑–
okā anokam āgaṃma viveko yattha dūramaṃ ||

––––¦–⏑––¦¦––––¦⏑–⏑– ravipulā
kaṇhaṃ dhammaṃ vippahāya sukkaṃ bhāvetha paṇḍito,
––⏑–¦––––¦¦⏑–––¦⏑–⏑– mavipulā
okā anokaṃ āgamma viveke yattha dūramaṃ.

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[266] This and the next 4 verses occur in this sequence at the end of the Pāḷi Paṇḍitavaggo.
[267] I count *pr*- as making position to give ravipulā, otherwise we have savipulā.

[264 = Dhp 88, Paṇḍitavaggo]

−−⏑⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
tatthābhiratim eṣāṇā   hettā kāme akiṃcanā |
−−⏑−¦⏑−−−¦¦−−−−¦⏑−⏑−
pay^{i}rodametha āttānaṃ   cittaṃ k^{i}leśehi[268] sabbaśo ||

−−⏑⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
tatrābhiratim iccheyya   hitvā kāme akiñcano,
−−⏑−¦⏑−−−¦¦−−−−¦⏑−⏑−
par^{i}yodapeyya attānaṃ   cittaklesehi paṇḍito.

[265 = Dhp 89, Paṇḍitavaggo]

−⏑−−¦⏑−−−¦¦⏑−−−¦⏑−⏑−
yassa saṃbodhiaṃgehi   samaṃ cittaṃ subhāvitaṃ |
−−⏑⏑¦⏑−−−¦¦⏑⏑−−¦⏑−⏑−
āttānapaṭinissagge   anupādāya ye ratā |
−−⏑−¦⏑−−−¦¦−−−⏑¦⏑⏑⏑−
khīṇāsavā jutīmanto[269]   te loke parinivṛtā[270] ||

−−−−¦⏑−−−¦¦−−−−¦⏑−⏑−
yesaṃ sambodhiaṅgesu   sammā cittaṃ subhāvitaṃ,
−−⏑⏑¦⏑−−−¦¦⏑⏑−−¦⏑−⏑−
ādānapaṭinissagge   anupādāya ye ratā,
−−⏑−¦⏑⏑−−¦¦−−−⏑¦⏑−⏑−   savipulā
khīṇāsavā jutimanto   te loke parinibbutā.

[266 = Dhp 292, Pakiṇṇakavaggo]

−⏑−−¦⏑⏑⏑−−¦¦⏑−−⏑¦⏑−⏑−
yad<a>hi[271] kiccaṃ tad apaviddhaṃ   akiccaṃ puna kīrati |
−−−−¦⏑−−−¦¦−−−−¦⏑−⏑−
unnaddhānāṃ pramattānāṃ   tesaṃ vaddhaṃti āsavā ||

−⏑−−¦⏑⏑⏑−−¦¦⏑−−⏑¦⏑−⏑−
yaṃ hi kiccaṃ tad apaviddhaṃ   akiccaṃ pana kay^{i}rati,
−⏑−−¦⏑−−−¦¦−−−−¦⏑−⏑−
unnalānaṃ pamattānaṃ   tesaṃ vaḍḍhanti āsavā.

---

[268] We have to ignore the svarabhakti vowel here. Note that the Pāḷi has excluded the vowel altogether and writes the Sanskritic *kl*-.
[269] -*ī*- is m.c. to give the pathyā cadence.
[270] Cone has the following note here: *The MS is unclear, but appears more like -nivṛtā than nivvṛtā*. However, the latter reading seems to be guaranteed by the metre which needs a heavy syllable here to give the normal cadence. If the former reading is correct it is a scribal error.
[271] Cone has a note: *The scribe does not appear to use a virāma*. The words occur together only in one other place, at 346, and there it is again spelt *yadahi* (i.e. without virāma).

[267 = Dhp 293, Pakiṇṇakavaggo]

––⏑⏑¦⏑–––¦¦–––⏑¦⏑–⏑–
yesaṃ ca susamāraddhā   niccaṃ kāyagatā satī |
⏑–––¦⏑–––¦¦––––¦⏑–⏑–
akiccaṃ te na sevaṃti   kicce sātaccakāriṇo |
⏑–––¦⏑–––¦¦––––¦⏑–⏑–
satānāṃ samprajānānāṃ   tesaṃ khīyaṃti āsavā ||

––⏑⏑¦⏑–––¦¦–––⏑¦⏑–⏑–
yesañ ca susamāraddhā   niccaṃ kāyagatā sati,
⏑–––¦⏑–––¦¦––––¦⏑–⏑–
akiccaṃ te na sevanti   kicce sātaccakārino,
⏑–––¦⏑–––¦¦––––¦⏑–⏑–
satānaṃ sampajānānaṃ   atthaṃ gacchanti āsavā.

[268 = Dhp 253, Malavaggo]

⏑⏑––¦⏑–––¦¦––––¦⏑–⏑–
paravajjānupaśśīnāṃ[272]   niccaṃ ojjhāyasaṃñinā |
–⏑––¦–,–––¦¦––––¦⏑–⏑–   mavipulā
āsavā tesaṃ vaddhanti   ārā te āsavakkhayā ||

⏑⏑––¦⏑–––¦¦––––¦⏑–⏑–
paravajjānupassissa   niccaṃ ujjhānasaññino
–⏑––¦⏑–––¦¦––––¦⏑–⏑–
āsavā tassa vaḍḍhanti   ārā so āsavakkhayā.

[269bcd = Dhp 226bcd, Kodhavaggo]

–⏑⏑–¦⏑⏑–––¦¦⏑–––¦⏑–⏑–   mavipulā
jāgarikām anuyuttānāṃ[273]   ahorāttānuśikkhiṇāṃ |
–––⏑¦⏑–––¦¦––––¦⏑–⏑–
nibbāṇe adhimuttānāṃ   atthaṃ gacchaṃti āsavā ||

⏑––⏑¦⏑–––¦¦⏑–––¦⏑–⏑–
sadā jāgaramānānaṃ   ahorattānusikkhinaṃ,
–––⏑¦⏑–––¦¦––––¦⏑–⏑–
nibbānaṃ adhimuttānaṃ   atthaṃ gacchanti āsavā.

---

[272] *-ī-* is m.c. to give the pathyā cadence.
[273] I can find no parallel to this line in the Pāḷi texts.

[270 = Dhp 93, Arahantavaggo]

−−⏑−¦⏑−−−¦¦−−−⏑¦⏑−⏑−
yesā ’savā parikkhīṇā   āhāre ca aniśśitā |
−⏑−−¦⏑−−−¦¦⏑−−−¦⏑−⏑−
śuṃñatā ānimitto ca   vimogho yesa[274] gocaro |
−−−⏑¦⏑−−−¦¦⏑−−−¦⏑−⏑−
ākāśe va śakuntānāṃ   padaṃ tesaṃ durannayaṃ |

−−⏑−¦⏑−−−¦¦−−−⏑¦⏑−⏑−
yassāsavā parikkhīṇā   āhāre ca anissito,
−⏑−⏑¦⏑−−−¦¦⏑−−−¦⏑−⏑−
suññato animitto ca   vimokkho yassa gocaro,
−−−⏑¦⏑−−−¦¦⏑−−⏑¦⏑−⏑−
ākāse va sakuntānaṃ   padaṃ tassa durannayaṃ.

[271 = Dhp 271, Dhammaṭṭhavaggo]

⏑⏑−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
na hi śīlavrateneva   bāhuśoccena vā puna |
⏑⏑−⏑−¦⏑−−−¦¦⏑−⏑⏑¦⏑−⏑−
atha vā samādhilābhena   vivittaśayanena vā ||

⏑−−⏑¦⏑−−−¦¦−⏑−−¦⏑−⏑−
na sīlabbatamattena   bāhusaccena vā pana,
⏑⏑−⏑−¦⏑−−−¦¦⏑−⏑⏑¦⏑−⏑−
atha vā samādhilābhena   vivittasayanena vā,

[272 = Dhp 272, Dhammaṭṭhavaggo]

⏑−⏑−¦−⏑⏑−¦¦⏑⏑−⏑¦⏑−⏑−   bhavipulā
phusāma nekkhaṃmasukhaṃ   apr̥thujjanasevitaṃ |
−−−−¦⏑−−−¦¦−−−¦⏑−⏑−
bhikkhū viśśāsamāpādi[275]   aprāpyāsavakkhayaṃ[276] ||

⏑−⏑−¦−⏑⏑−¦¦⏑⏑−⏑¦⏑−⏑−   bhavipulā
phusāmi nekkhammasukhaṃ   aputhujjanasevitaṃ,
−⏑−−¦−−−−¦¦−−−−¦⏑−⏑−
bhikkhu vissāsa’ māpādi   appatto āsavakkhayaṃ.

---

[274] Ansvāra has been lost here m.c.

[275] Text reads: *vi<ssa>śśāsamāpādi*. There is no discussion of the reading. We should divide *viśśāsa’ māpādi*, with loss of anusvāra m.c.

[276] This line is one syllable short, we should read *aprāpya asavakkhayaṃ* as at 397b.

[273 = Ud-v 4.13]

–––⏑–¦⏑––––¦¦––¦⏑–⏑– 6 syllables

nāyaṃ pramajjituṃ kālo ’prāpyāsavakkhayaṃ[277] |

⏑––⏑¦⏑––––¦¦–––⏑¦⏑–⏑–

pramattaṃ dukham[278] anneti sīhaṃ vā mr̥gamātikā |

––⏑–¦⏑––––¦¦––––¦⏑–⏑–

nāyaṃ pramādakālaḥ syād aprāpte hy āsravakṣaye |

––⏑–¦⏑––––¦¦––––¦⏑–⏑–

māraḥ pramattam anveti siṃhaṃ vā mr̥gramātr̥kā ||

[274 = Dhp 126, Pāpavaggo]

–⏑––¦––––¦¦⏑⏑––¦⏑–⏑– irregular

gabbham eke okraṃmanti[279] nirayaṃ pāpakaṃmuṇo |

––⏑⏑¦⏑––––¦¦⏑⏑––⏑¦⏑–⏑–

saggaṃ sugatino yānti parinivvānti anāsavā ||

–⏑––¦⏑––––¦¦⏑⏑––¦⏑–⏑–

gabbham ekepapajjanti nirayaṃ pāpakammino,

––⏑⏑¦⏑––––¦¦⏑⏑––⏑¦⏑–⏑–

saggaṃ sugatino yanti parinibbanti anāsavā.

[275 = Dhp 82, Paṇḍitavaggo]

⏑–⏑–¦⏑––––¦¦–⏑––¦⏑–⏑–

yathā hrado ’ssa gaṃbhīro viprasanno anāvilo |

––––¦⏑––––¦¦–⏑––¦⏑–⏑–

evaṃ dhaṃmāṇi śottāna viprasīdaṃti paṇḍitā ||

⏑–⏑–¦––––¦¦–⏑––¦⏑–⏑– mavipulā

yathā pi r^{a}hado gambhīro vippasanno anāvilo,

––––¦⏑––––¦¦–⏑––¦⏑–⏑–

evaṃ dhammāni sutvāna vippasīdanti paṇḍitā.

---

[277] This line is two syllables short, we should read *aprāpya asavakkhayaṃ* as at 397b, cf. the previous verse, and see how the Udānavarga verse has overcome the problem of ellipsis.

[278] There is no metrical reason for the simplification of -*kkh*- to -*kh*- here, cf. the 1st verse also, where the same inexplicable phenonema occurs.

[279] If this was mavipulā we would expect a break after the fifth syllable, and perhaps a light syllable in 3rd position, both of which are missing here, therefore I classify it as irregular.

[276 = Dhp 179, Buddhavaggo]

−⏑⏑−¦−⏑−⏑−¦¦⏑⏑−−−⏑⏑¦−⏑−⏑− Vaitālīya x 4
yassa jitaṃ nā ’ppajjīyati[280] jitam assā na upeti antako |
−−⏑⏑¦−⏑−⏑−¦¦⏑⏑−−−⏑⏑¦−⏑−⏑−
taṃ buddham anomanikramaṃ apadaṃ kena padena nehisi ||

−⏑⏑−¦−⏑−⏑−¦¦⏑−−⏑−¦−⏑−⏑−− Vetālīya / Opacchandasaka
yassa jitaṃ nāvajīyati jitaṃ assa no yāti koci loke,
−−⏑⏑¦−⏑−⏑−¦¦⏑⏑−−−⏑⏑¦−⏑−⏑− Vetālīya x 2
tam buddham anantagocaraṃ apadaṃ kena padena nessatha?

[277 = Dhp 180, Buddhavaggo]

−⏑−⏑¦−⏑−⏑−¦¦−−−⏑⏑¦−⏑−⏑− Vaitālīya x 4
yassa jālinī visattikā tahnā nāsti kahiṃ ci netaye |
−−⏑⏑¦−⏑−⏑−¦¦⏑⏑−−−⏑⏑¦−⏑−⏑−
taṃ buddham anantagocaraṃ apadaṃ kena padena nehisi ||

−⏑−⏑¦−⏑−⏑−¦¦−−−⏑⏑¦−⏑−⏑− Vetālīya x 4
yassa jālinī visattikā taṇhā natthi kuhiñci netave,
−−⏑⏑¦−⏑−⏑−¦¦⏑⏑−−−⏑⏑¦−⏑−⏑−
tam buddham anantagocaraṃ apadaṃ kena padena nessatha?

ĀSAVAVARGGAḤ

280 I count -*jj*- as not making position here to give the normal cadence, cf. 323c.

16: Vācā

[278 = Dhp 281, Maggavaggo]

−−⏑−¦−,⏑⏑¦−⏑−⏑−¦¦−−⏑−,¦⏑⏑⏑¦−⏑−⏑− Jagatī x 4
vācānurakkhī manasā susaṃvr̥to kāyena yo akuśalaṃ na sevati |
−−⏑−,¦−⏑⏑¦−⏑−⏑−¦¦−−⏑,−¦−⏑⏑¦−⏑−⏑−
ete ttayo[281] kaṃmapathe viśodhiya prāppojja so śāntipadaṃ anuttaraṃ[282] ||

−−⏑−¦−,⏑⏑¦−⏑−⏑−¦¦−−⏑⏑,¦⏑⏑⏑¦−⏑−− Jagatī / Tuṭṭhubha
vācānurakkhī manasā susaṃvuto kāyena ca akusalaṃ na kay[i]rā,
−−⏑−,¦−⏑⏑¦−⏑−⏑−¦¦−−⏑−¦−−,⏑¦−⏑−⏑− Jagatī x 2
ete tayo kammapathe visodhaye ārādhaye maggaṃ isippaveditaṃ.

[279 = Dhp 231, Kodhavaggo]

−−⏑−¦−,−−−¦¦−−⏑−¦⏑−⏑− mavipulā
kāyapradoṣaṃ rakkheyā kāyena saṃvr̥to siyā |
−⏑−⏑¦⏑−−−¦¦−−⏑⏑⏑¦⏑−⏑−
kāyaduccaritaṃ hettā kāyena sucaritaṃ care[283] ||

−−⏑−¦−,−−−¦¦−−⏑−¦⏑−⏑− mavipulā
kāyappakopaṃ rakkheyya kāyena saṃvuto siyā,
−⏑−⏑¦⏑−−−¦¦−−⏑⏑⏑¦⏑−⏑−
kāyaduccaritaṃ hitvā kāyena sucaritaṃ care.

[280 = Dhp 232, Kodhavaggo]

−−⏑−¦−,−−−¦¦−−⏑−¦⏑−⏑− mavipulā
vācāpradoṣaṃ rakkheyā vācāya saṃvr̥to siyā |
−−−⏑¦⏑−−−¦¦−−⏑⏑⏑¦⏑−⏑−
vācāduccaritaṃ hettā vācāya sucaritaṃ care ||

⏑−⏑−¦−,−−−¦¦−−⏑−¦⏑−⏑− mavipulā
vacīpakopaṃ rakkheyya vācāya saṃvuto siyā,
⏑−−⏑¦⏑−−−¦¦−−⏑⏑⏑¦⏑−⏑−
vacīduccaritaṃ hitvā vācāya sucaritaṃ care.

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[281] Cone indicates the word may also be read: *trayo*.
[282] I can find no parallel to this line in the Pāḷi texts.
[283] This and the next 3 verses occur in the same order at the end of the Pāḷi *Kodhvaggo*.

[281 = Dhp 233, Kodhavaggo]

⏑−⏑−¦−,−−−¦¦⏑⏑−−¦⏑−⏑− mavipulā
manapradoṣaṃ rakkheyā manasā saṃvṛto siyā |
⏑−−⏑¦⏑−−−¦¦⏑⏑−⏑⏑¦⏑−⏑−
manoduccaritaṃ hettā manasā sucaritaṃ care ||

⏑−⏑−¦−−−−¦¦⏑⏑−−¦⏑−⏑− mavipulā
manopakopaṃ rakkheyya manasā saṃvuto siyā,
⏑−−⏑¦⏑−−−¦¦⏑⏑−⏑⏑¦⏑−⏑− pathyā
manoduccaritaṃ hitvā manasā sucaritaṃ care.

[282 = Dhp 234, Kodhavaggo]

−−⏑−¦⏑−−−¦¦−−⏑−¦⏑−⏑−
kāyena saṃvṛtā dhīrā vācāya utta cetasā |
−−⏑−¦⏑−−−¦¦−−⏑⏑¦⏑−⏑−
sabbattha saṃvṛtā dhīrā te ve suparisaṃvṛtā ||

−−⏑−¦⏑−−−¦¦⏑−−−¦⏑−⏑−
kāyena saṃvutā dhīrā atho vācāya saṃvutā,
⏑⏑−−¦⏑−−−¦¦−−⏑⏑¦⏑−⏑−
manasā saṃvutā dhīrā te ve suparisaṃvutā.

[283 = Dhp 227, Kodhavaggo]

−−⏑−¦−,−−−¦¦⏑−−⏑¦⏑−⏑− mavipulā
porāṇam etaṃ ādhora na etaṃ ahunā-r-iva |
−−⏑−¦⏑−−−¦¦−−⏑⏑¦⏑−⏑−
nindanti tohnim āsīnaṃ nindanti mitabhāṇikaṃ |
⏑⏑−⏑−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
bahubhāṇikaṃ pi nindanti[284] nāsti loke anindito ||

−−⏑−¦−⏑⏑−¦¦−−−⏑¦⏑−⏑− bhavipulā
porāṇam etaṃ atula netaṃ ajjatanām iva,
−−⏑−¦⏑−−−¦¦−−⏑⏑¦⏑−⏑−
nindanti tuṇhim āsīnaṃ nindanti bahubhāṇinaṃ,
⏑⏑−⏑−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
mitabhāṇinam pi nindanti natthi loke anindito.

[284] Lines d and e are in reverese order in the Pāḷi verse.

[284 = Dhp 228, Kodhavaggo]

⏑–⏑⏑⏑¦⏑–⏑–¦¦⏑–⏑⏑¦⏑–⏑– Anuṣṭhubh
na cābhu na ca bhaviṣyati   na cetarahi vijjati |
––⏑–¦⏑–––¦¦––––¦⏑–⏑–
ekāntanindito poṣo   ekāntaṃ vā praśaṃsito ||

⏑–⏑⏑⏑¦⏑–⏑–¦¦⏑–⏑⏑¦⏑–⏑– Anuṭṭhubha
na cāhu na ca bhavissati   na cetarahi vijjati
––––¦⏑–––¦¦––––¦⏑–⏑–
ekantaṃ nindito poso   ekantaṃ vā pasaṃsito.

[285]

–⏑––¦⏑–––¦¦––⏑⏑¦⏑–⏑–
yañ ca bālā adhaṃmaṭṭhaṃ   pūjeyu garaheyu[285] vā |
⏑⏑–⏑¦⏑–––¦¦⏑–––¦⏑–⏑–
aviñūṃ[286] avibhāvāya   na taṃ atthāya kāyaci[287] ||

[286 = Dhp 229, Kodhavaggo]

–⏑⏑–¦⏑–––¦¦⏑⏑–⏑¦⏑–⏑–
yaṃ ca viñū[288] praśaṃsanti   anuvicca suve suve |
––⏑–¦–,–––¦¦–––⏑¦⏑–⏑– mavipulā
acchidravattiṃ medhāviṃ   praṃñāśīlasamāhitaṃ ||

––––¦⏑–––¦¦⏑⏑–⏑¦⏑–⏑–
yañ ce viññū pasaṃsanti   anuvicca suve suve,
––⏑–¦–,–––¦¦–––⏑¦⏑–⏑– mavipulā
acchiddavuttiṃ medhāviṃ   paññāsīlasamāhitaṃ,

[287 = Dhp 230, Kodhavaggo]

––––¦⏑–––¦¦–––⏑¦⏑–⏑–
nikkhaṃ jāṃbūnadasseva   ko taṃ ninditum ar^{i}hati |
––⏑–¦⏑–––¦¦–⏑–⏑¦⏑–⏑–
devā pi naṃ praśansanti   brahmuṇā pi praśaṃsito ||

––––¦⏑–––¦¦–––⏑¦⏑–⏑–
nekkhaṃ jambonadasseva   ko taṃ ninditum ar^{a}hati?
––⏑–¦⏑–––¦¦–⏑–⏑¦⏑–⏑–
devā pi naṃ pasaṃsanti   brahmunā pi pasaṃsito.

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[285] I believe this = *pūjeyuṃ garaheyuṃ*, with anusvāra lost m.c., though it is not necessary in the first word.
[286] Scribal error, read: *aviṃñūṃ*.
[287] I can find no parallel to this verse in the Pāḷi texts, or in any of the parallels.
[288] Scribal error, read: *viṃñū*.

[288 = Dhp 262, Dhammaṭṭhavaggo]

⏑−⏑⏑¦⏑−−−¦¦−⏑−⏑¦⏑−⏑−
na vākkaraṇamātteṇa[289] vannapukkhalatāya vā |
−⏑−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
sādhurūpī naro hoti iśśukī maccharī śaṭho ||

⏑−⏑⏑¦⏑−−−¦¦−⏑−⏑¦⏑−⏑−
na vākkaraṇamattena vaṇṇapokkharatāya vā
−⏑−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
sādhurūpo naro hoti issukī maccharī saṭho.

[289ab = Dhp 261ab, cd = Dhp 263cd, Dhammaṭṭhavaggo]

−⏑−−¦⏑−−−¦¦⏑⏑−−¦⏑−⏑−
yamhi saccaṃ ca dhammo ca viratī saṃyyamo damo |
⏑−⏑−¦−−−−¦¦−⏑−−¦⏑−⏑− mavipulā
sa vāntadoṣo medhāvī sādhurūpī ti vuccati ||

−⏑−−¦⏑−−−¦¦⏑−−−¦⏑−⏑−
yamhi saccañ ca dhammo ca ahiṃsā saṃyamo damo,
⏑−−⏑¦⏑−−−¦¦−−⏑⏑¦⏑−⏑−
sa ve vantamalo dhīro thero iti pavuccati.

−⏑−−¦⏑−−−¦¦−⏑−−¦⏑−⏑− pathyā
yassa cetaṃ samucchinnaṃ mūlaghaccaṃ samūhataṃ
⏑−⏑−¦−−−−¦¦−⏑−−¦⏑−⏑− mavipulā
sa vantadoso medhāvī sādhurūpo ti vuccati.

[290 = Dhp 19, Yamakavaggo]

⏑−⏑−,¦⏑⏑−¦−⏑−−¦¦⏑−⏑−,¦−⏑⏑¦−⏑−− Triṣṭubh x 4
bahuṃ pi ce sahitaṃ bhāṣamāno na takkaro hoti naro pramatto |
−−⏑−¦−,⏑⏑¦−⏑−−¦¦⏑−⏑−,¦−−¦−⏑−−
gopo va gāvo gaṇayaṃ paresaṃ na bhāgavā śāmaṇṇassa[290] hoti ||

⏑−⏑−,¦⏑⏑−¦−⏑−−¦¦⏑−⏑−,¦−⏑⏑¦−⏑−− Tuṭṭhubha x 4
bahum pi ce sahitaṃ bhāsamāno na takkaro hoti naro pamatto,
−−⏑−¦−,⏑⏑¦−⏑−−¦¦⏑−⏑−,¦−−¦−⏑−−
gopo va gāvo gaṇayaṃ paresaṃ na bhāgavā sāmaññassa hoti.

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[289] Cone indicates that this word may also be read: -*matreṇa*.
[290] This word is written as *śāmann-* in the next verse, also cf. *śāmannaṃ*, 296c; and *śāmannatā*, 66c. Two light syllables have been replaced by one heavy one at the 5th.

[291 = Dhp 20, Yamakavaggo]

−−⏑−,¦⏑⏑−¦−⏑−−¦¦−−⏑−¦⏑,⏑⏑¦−⏑−− Triṣṭubh x 6
appaṃ pi ce sahitaṃ bhāṣamāno dhammassa hoti anudhammacārī |
−−⏑−¦−⏑,⏑¦−⏑−−¦¦⏑−⏑−¦−,⏑⏑¦−⏑−−
rāgaṃ ca doṣaṃ ca prahāya[291] mohaṃ vimuttacitto akhilo akaṃcho |
⏑⏑−⏑−¦−,⏑⏑¦−⏑−−¦¦⏑−⏑−,¦−−¦−⏑−−
anupādiyāno iha vā hure vā sa bhāgavā śāmannassa hoti[292] ||

−−⏑−,¦⏑⏑−¦−⏑−−¦¦−−⏑−¦⏑,⏑⏑¦−⏑−− Tuṭṭhubha x 6
appam pi ce sahitaṃ bhāsamāno dhammassa hoti anudhammacārī,
−−⏑−¦−⏑,⏑¦−⏑−−¦¦−−⏑−¦−,⏑⏑¦−⏑−−
rāgañ ca dosañ ca pahāya mohaṃ sammappajāno suvimuttacitto,
⏑⏑−⏑−¦−,⏑⏑¦−⏑−−¦¦⏑−⏑−,¦−−¦−⏑−−
anupādiyāno idha vā huraṃ vā sa bhāgavā sāmaññassa hoti.

[292 = Dhp 224, Kodhavaggo]

−−⏑−¦⏑−−−¦¦−−−−¦⏑−⏑−
saccaṃ bhaṇe na kujjheyā[293] deyā appā pi yācito |
−−−⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
etehi ttihi ṭṭhāṇehi[294] gacche devāna[295] santike ||

−−⏑−¦⏑−−−¦¦−−−−¦⏑−⏑−
saccaṃ bhaṇe na kujjheyya dajjāppasmim pi yācito,
−−⏑−¦⏑−−−¦¦−−−−¦⏑−⏑−
etehi tīhi ṭhānehi gacche devāna’ santike.

[293 = Dhp 177, Lokavaggo]

⏑−⏑−¦−,−⏑−¦−⏑−−¦¦−−⏑−,¦⏑⏑−¦−⏑−− Triṣṭubh x 4
na ve kadāryyā devalokaṃ vrajanti[296] bālā hi bhe[297] na praśaṃsanti dānaṃ |
−−⏑−¦−,⏑⏑¦−⏑−−¦¦−−⏑−,¦−⏑−¦−⏑−−
dhīro tu dānaṃ anumodamāno teneva so devalokaṃ pareti ||

⏑−⏑−¦−,−⏑−¦−⏑−−¦¦−−⏑−,¦−⏑−¦−⏑−− Tuṭṭhubha x 4
na ve kadar[i]yā devalokaṃ vajanti bālā have nappasaṃsanti dānaṃ,
−−⏑−¦−,⏑⏑¦−⏑−−¦¦−−⏑−¦−⏑,⏑¦−⏑−−
dhīro ca dānaṃ anumodamāno teneva so hoti sukhī parattha.

---

[291] I count *pr-* as not making position here to avoid the heavy 6th syllable.
[292] Two light syllables have been replaced by one heavy one at the 5th, cf. the previous verse.
[293] Cone indicates that this word may also be read: *krujjheyā*.
[294] I count *ṭṭh-* as not making position here. Otherwise we have a malformed mavipulā.
[295] Anusvāra has been lost m.c. here.
[296] This is an example of the extended Triṣṭubh, pausing at the fifth and re-starting from the same syllable.
[297] Cone indicates that this word may also be read: *te*.

[294 = Dhp 217, Piyavaggo]

−⏑−−¦⏑−−−¦¦−−−−¦⏑−⏑−
śīlavantaṃ śuciṃ dacchaṃ dhammaṭṭhaṃ saccavādinaṃ |
−⏑−−¦⏑−−−¦¦−⏑−⏑¦⏑−⏑−
āttano kārakaṃ śantaṃ taṃ jano kurute priyaṃ ||

−⏑−⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
sīladassanasampannaṃ dhammaṭṭhaṃ saccavedinaṃ
−⏑−−¦⏑−−−¦¦−⏑−⏑¦⏑−⏑−
attano kamma kubbānaṃ taṃ jano kurute piyaṃ.

[295 = Dhp 308, Nirayavaggo]

−−⏑−¦⏑−−−¦¦−−−⏑¦⏑−⏑−
śreyo ayoguḍā bhuttā tattā aggiśikhopamā |
−⏑−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
yaṃ ca bhuñjeya[298] duśśīlo rāṣṭapiṇḍaṃ asaṃyyato ||

−−⏑−¦⏑−−−¦¦−−−⏑¦⏑−⏑−
seyyo ayoguḷo bhutto tatto aggisikhūpamo,
−−−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
yañ ce bhuñjeyya dussīlo raṭṭhapiṇḍaṃ asaññato.

[296 = Dhp 311, Nirayavaggo]

⏑−⏑−¦−⏑−−¦¦−⏑−−¦⏑−⏑− ravipulā
kuśo yathā duggṛhīto hastam evānukaṃtati |
−−−−¦⏑−−−¦¦⏑⏑−⏑⏑¦⏑−⏑−
śāmannaṃ dupparāmāṭṭhaṃ nirayāya upakaṭṭati ||

⏑−⏑−¦−⏑⏑−¦¦−⏑−−¦⏑−⏑− bhavipulā
kuso yathā duggahito hattham evānukantati,
−−−−¦⏑−−−¦¦⏑⏑−⏑¦⏑−⏑−
sāmaññaṃ dupparāmaṭṭhaṃ nirayāyupakaḍḍhati.

[297 = Dhp 176, Lokavaggo]

−⏑−⏑¦⏑−−−¦¦⏑−−−¦⏑−⏑−
ekadhaṃmam atītassa muṣāvādissa jaṃtuno |
⏑−⏑⏑¦⏑−−−¦¦−⏑−−¦⏑−⏑−
vitinnaparalokassa nāsti pāpaṃ akāriyaṃ[299] ||

−−−−¦⏑−−−¦¦⏑−−−¦⏑−⏑−
ekaṃ dhammaṃ atītassa musāvādissa jantuno
⏑−⏑⏑¦⏑−−−¦¦−⏑−−¦⏑−⏑−
vitiṇṇaparalokassa natthi pāpaṃ akāriyaṃ.

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[298] -*ă* is m.c. to give the normal cadence

[299] -*ā*- is m.c. to give the normal cadence.

[298 = Jā 331.2]

⏑⏑−−¦⏑⏑⏑−¦¦⏑−−−¦⏑−⏑− navipulā
na hi śastaṃ suniśitaṃ viṣaṃ hālāhalaṃ tathā |
−−−−⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
evaṃ khipraṃ atipāteti vācā dubbhāṣitā yathā ||

⏑⏑−−¦⏑⏑⏑−¦¦⏑−⏑−¦⏑−⏑− navipulā
na hi satthaṃ sunisitaṃ visaṃ halāhalaṃ iva,
−−⏑−¦−,−−−¦¦−−−−¦⏑−⏑− mavipulā
evaṃ nikaṭṭhe pāteti vācā dubbhāsitā yathā.

[299 = Sn 3.10 v.1]

⏑⏑−⏑−¦⏑−−−¦¦⏑−−−¦⏑−⏑−
puruṣassa jāyamānassa kuṭhārī jāyate mukhe |
−⏑−⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
yāya chindati āttānaṃ vācaṃ dubbhāṣitaṃ bhaṇaṃ[300] ||

⏑⏑−⏑¦⏑−−−¦¦⏑−⏑−¦⏑−⏑−
purisassa hi jātassa kuṭhāri jāyate mukhe.
−⏑−⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
yāya chindati attānaṃ bālo dubbhāsitaṃ bhaṇaṃ.

[300 = Sn 3.10 v.2]

−⏑−⏑¦−⏑−⏑−¦¦⏑⏑−−⏑⏑¦−⏑−⏑− Vaitālīya x 4
yo hi nindiye praśaṃsati uttavā nindati yo praśaṃsiye[301] |
⏑⏑−⏑⏑¦−⏑−⏑−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−
vicināti mukhena so kaliṃ kalinā tena sukhaṃ na vindati ||

−−⏑¦−⏑−⏑−¦¦−−−⏑⏑¦−⏑−⏑− Vetālīya x 4
yo nindiyaṃ pasaṃsati[302] taṃ vā nindati yo pasaṃsiyo,
⏑⏑−⏑⏑¦−⏑−⏑−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−
vicināti mukhena so kaliṃ kalinā tena sukhaṃ na vindati.

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[300] This and the next 3 verses are found in this sequence at the beginning of the verse section of Kokālikasuttaṃ, Sn. 3.10, vv. 1-4.
[301] This line shows the variant opening in which the first syllable has to be counted as light to fit the metre.
[302] The opening is one syllable short, we could correct it by reading *nindīyaṃ*, or by reading *yo hi* as in Patna.

[301 = Sn 3.10 v.3]

−−−¦−⏑−⏑−¦¦−−−⏑⏑¦−⏑−⏑− Vaitālīya x 5
appāmātto ayaṃ kalī yo akkhehi dhanaṃ parājaye |
¦¦−−−⏑⏑¦−⏑−⏑−
sabbassaṃ pi sahāpi āttanā[303]
⏑⏑−⏑⏑¦⏑⏑−⏑−¦¦−⏑⏑−⏑⏑¦−⏑−⏑−
ayam eva mahataro[304] **kalī yo sugatesu manaṃ pradūṣaye ||**

−⏑−¦−⏑−⏑−¦¦−−−⏑⏑¦⏑⏑−⏑− Vetālīya x 5
appamatto ayaṃ kali[305] yo akkhesu dhanaparājayo,[306]
¦¦−−−⏑⏑¦−⏑−⏑−
sabbassāpi sahāpi attanā
⏑⏑−⏑⏑¦−⏑−⏑−¦¦−⏑⏑−⏑⏑¦−⏑−⏑−
ayam eva mahantaro kali yo sugatesu manaṃ padosaye.

[302 = Sn 3.10 v.4]

⏑−⏑−¦−⏑,⏑¦−⏑−−¦¦−−⏑−,¦−⏑⏑¦−⏑−− Triṣṭubh x 2
śataṃ sahasrāṇi nirabbudānāṃ chattrīśatiṃ paṃca ca abbudāni |
−−⏑−¦−,⏑⏑¦−⏑−−¦¦−−⏑−¦⏑,⏑⏑¦−⏑−⏑− Triṣṭubh / Jagatī
yaṃ ay^i^ragar^a^hī[307] **nirayaṃ upeti vācaṃ manaṃ ca praṇidhāya pāpikāṃ ||**

⏑−⏑−¦−−,⏑¦−⏑−−¦¦−−⏑⏑,¦−⏑⏑¦−⏑−− Tuṭṭhubha x 2
sataṃ sahassānaṃ[308] nirabbudānaṃ chattiṃsati[309] pañca ca abbudāni .
⏑−⏑−¦−,⏑⏑¦−⏑−−¦¦−−⏑−¦⏑,⏑⏑¦−⏑−⏑− Tuṭṭhubha / Jagatī
yam ar^i^yagar^a^hī nirayaṃ upeti vācaṃ manañ ca paṇidhāya pāpakaṃ.

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[303] This is a secondary posterior line, where we would expect a prior line.
[304] Cone indicates that this word may also be read: *mahattaro*. This would seem to be preferable as it would give the normal cadence.
[305] The opening is again one syllable short,
[306] The cadence is wrong here, we can correct it by reading *dhanaṃ parājayo*. Cf. Patna.
[307] We have to ignore the svarabhakti twice in this compound to produce the normal opening; -*ī* is m.c. to give the break −⏑⏑.
[308] This break is unusual in that it has a heavy 6th syllable, but it does occur in this form in the early texts as I have shown in my study of the *Pārāyanavaggo* (it also occurs 3 times in Dhammapada: 144a; 221c; 281d.
[309] We need to read -*satī* here to give the normal opening.

[303 cf. Jā 88]

−−⏑−¦⏑−−−−¦¦−⏑−−−¦⏑−⏑−
kallāṇim eva bhāṣeyā   na ’ssa mucceya pāpikā |
−−−−¦⏑−−−−¦¦−−⏑⏑¦⏑−⏑−
mokkho kallāṇiye śreyo   muttā tapati pāpikāṃ ||

−−⏑−¦⏑−−−−¦¦⏑⏑−−−¦⏑−⏑−
kalyāṇim eva muñceyya   na hi muñceyya pāpikaṃ,
−−−−¦⏑−−−⏑¦¦−−−⏑¦⏑−⏑−
mokkho kalyāṇiyā sādhu   mutvā tappati pāpikaṃ

[304 cf. Jā 88]

−−⏑−¦⏑−−−−¦¦−⏑−−−¦⏑−⏑−
kallāṇim eva seveyā   na ’ssa mucceya pāpikā |
−−−−¦⏑−−−−¦¦−−⏑⏑¦⏑−⏑−
mokkho kallāṇiye śreyo   muttā tapati pāpikāṃ ||

−−⏑−¦⏑−−−−¦¦⏑⏑−−−¦⏑−⏑−
kalyāṇim eva muñceyya   na hi muñceyya pāpikaṃ,
−−−−¦⏑−−−⏑¦¦−−−⏑¦⏑−⏑−
mokkho kalyāṇiyā sādhu   mutvā tapati pāpikaṃ

[305ab cf. Jā 88ab]

−−−−¦−,−−−¦¦−⏑−−¦⏑−⏑−   mavipulā
vācaṃ bhāṣeyā kallāṇiṃ   na ’ssa mucceya pāpikā[310] **|**
−−−−¦⏑−−−−¦¦−⏑−⏑¦⏑−⏑−
jātaṃ krodhaṃ nivāreyā   so biṣabbhi nirujjhati[311] **||**

−−⏑−¦⏑−−−−¦¦⏑⏑−−−¦⏑−⏑−
kalyāṇim eva muñceyya   na hi muñceyya pāpikaṃ,
−−−−¦⏑−−−⏑¦¦−−−⏑¦⏑−⏑−
mokkho kalyāṇiyā sādhu   mutvā tappati pāpikaṃ

VĀCĀVARGGAḤ

[310] Cone indicates that this word may also be read: *pāpikāṃ*.
[311] I can find no parallel to this pādayuga in the Pāḷi texts.

17: Ātta
Attavaggo

[306 = Dhp 162]

−⏑−−¦⏑−−−−¦¦⏑⏑−−−⏑¦⏑−⏑− 9 syllables
yassa accantadośśillaṃ malutā sālam ivo ’tatā[312] |
⏑−⏑−¦⏑−−−−¦¦⏑−−−⏑¦⏑−⏑−
karoti so tathāttānaṃ yathā naṃ biṣam icchati ||

−⏑−−¦⏑−−−−¦¦−⏑−−−⏑¦⏑−⏑−
yassa accantadussīlyaṃ māluvā sālam ivotataṃ
⏑−⏑−¦⏑−−−−¦¦⏑−−−−¦⏑−⏑−
karoti so tathattānaṃ yathā naṃ icchatī diso.

[307 = Dhp 161]

−⏑−⏑¦⏑−−−−¦¦−⏑−−−¦⏑−⏑−
āttanā hi kataṃ pāpaṃ āttajaṃ āttasaṃbhavaṃ |
⏑⏑−⏑¦⏑−−−−¦¦−−−−−⏑¦⏑−⏑− 9 syllables
anumaṃdhati dummedhaṃ vay^{i}raṃ vā ahmamayaṃ maṇiṃ[313] ||

−⏑−⏑¦⏑−−−−¦¦−⏑−−−¦⏑−⏑−
attanā va[314] kataṃ pāpaṃ attajaṃ attasambhavaṃ,
⏑⏑−⏑¦⏑−−−−¦¦−−−−⏑¦⏑−⏑−
abhimatthati dummedhaṃ vaj^{i}raṃ vasmamayaṃ maṇiṃ.

[308 = Dhp 165]

−⏑−⏑¦⏑−−−−¦¦−⏑−−−¦⏑−⏑−
āttanā hi kataṃ pāpaṃ āttanā saṃkiliśśati |
−⏑−⏑¦⏑−−−−¦¦−⏑−−−¦⏑−⏑−
āttanā akataṃ pāpaṃ āttanā ye viśujjhati |
−−⏑−¦−,−−−¦¦−−−−−¦⏑−⏑− mavipulā
śoddhī aśoddhī praccattaṃ nāṃño aṃñaṃ viśodhaye ||

−⏑−⏑¦⏑−−−−¦¦−⏑−−−¦⏑−⏑−
attanā va kataṃ pāpaṃ attanā saṅkilissati,
−⏑−⏑¦⏑−−−−¦¦−⏑−⏑¦⏑−⏑−
attanā akataṃ pāpaṃ attanā va visujjhati,
−−⏑−¦−,−−−¦¦−⏑−−−¦⏑−⏑− mavipulā
suddhī asuddhī paccattaṃ nāñño aññaṃ visodhaye.

---

[312] There are 9 syllables in this line. It seems *malutā* is a scribal mistake for *mālutā* (cf. 137b) so resolution is not possible.

[313] This line has 9 syllables. We should no doubt read *vāhmamayaṃ*, which would then give an acceptable pāda.

[314] There is a v.l. in ChS which reads: *attanā hi*.

[309 = Dhp 50, Pupphavaggo]

⏑⏑−−¦⏑−−−¦¦⏑⏑−−¦⏑−⏑−
na paresaṃ vilomāni   na paresaṃ katā ’kataṃ |
−⏑−−¦⏑−−−¦¦⏑−⏑⏑¦⏑−⏑−
āttanā ye avaccheyā   katāni akatāni ca ||

⏑⏑−−¦⏑−−−¦¦⏑⏑−−¦⏑−⏑−
na paresaṃ vilomāni   na paresaṃ katākataṃ,
−⏑−⏑¦⏑−−−¦¦⏑−⏑⏑¦⏑−⏑−
attano va avekkheyya   katāni akatāni ca.

[310abc cf. Dhp 50, Pupphavaggo; d = Jā 475 v. 2b]

⏑⏑−−¦⏑−−−¦¦⏑⏑−−¦⏑−⏑−
na paresaṃ vilomāni   na paresaṃ samāsamaṃ |
−⏑−−¦⏑−−−¦¦⏑−⏑⏑¦⏑−⏑−
āttanā ye avaccheyā   samāni viṣamāṇi ca ||

⏑⏑−−¦⏑−−−¦¦⏑⏑−−¦⏑−⏑−
na paresaṃ vilomāni   na paresaṃ katākataṃ,
−⏑−⏑¦⏑−−−¦¦⏑−⏑⏑¦⏑−⏑−
attano va avekkheyya   katāni akatāni ca.

¦¦⏑−⏑⏑¦⏑−⏑−
samāni visamāni ca

[311 = Kosalasaṃyuttaṃ, 1.4 vs. 1]

−−−−¦⏑−−−¦¦−−−−¦⏑−⏑−
āttānañ ce priyaṃ ñāyyā   rakkheyā naṃ surakkhitaṃ |
⏑−−⏑¦⏑−−−¦¦⏑−−⏑¦⏑−⏑−
na etaṃ sulabhaṃ hoti   sukhaṃ dukkatakāriṇāṃ ||

−−−−¦⏑−−−¦¦−−⏑−¦⏑−⏑−
attānaṃ ce piyaṃ jaññā   na naṃ pāpena saṃjuye
⏑⏑−⏑¦⏑−−−¦¦⏑−−⏑¦⏑−⏑−
na hi taṃ sulabhaṃ hoti   sukhaṃ dukkatakārinā.

[312 = Dhp 157]

−−−−¦⏑−−−−¦¦−−−−¦⏑−⏑−
āttānaṃ ce priyaṃ ñāyyā   rakkheyā naṃ surakkhitaṃ |
−⏑⏑⏑⏑¦−,−−−¦¦⏑⏑−−¦⏑−⏑−   9 syllables
ttiṇṇam añataraṃ yāmānaṃ[315]   paṭijāggreya[316] paṇḍito ||

−−−−¦⏑−−−−¦¦−−⏑−¦⏑−⏑−
attānañ ce piyaṃ jaññā   rakkheyya naṃ surakkhitaṃ
−⏑−⏑¦⏑−−−−¦¦⏑⏑−−¦⏑−⏑−
tiṇṇam aññataraṃ yāmaṃ   paṭijaggeyya paṇḍito.

[313 = Dhp 305, Pakiṇṇakavaggo]

−−⏑−¦−⏑−−¦¦−⏑−−¦⏑−⏑−   ravipulā
ekāsanaṃ ekaśeyaṃ   ekacar'yām atandrito |
−−⏑⏑¦⏑−−−−¦¦⏑−−⏑¦⏑−⏑−
eko ramayam āttānaṃ   vanānte ramitā siyā ||

−−⏑−¦−⏑−−¦¦−−⏑⏑¦⏑−⏑−   ravipulā
ekāsanaṃ ekaseyyaṃ   eko caram atandito
−−⏑⏑¦⏑−−−−¦¦⏑−−⏑¦⏑−⏑−
eko damayam attānaṃ   vanante ramito siyā.

---

315 There are 9 syllables in this line, and the 2nd and 3rd are light which is normally avoided. If *aña-* is not a mistake then we could take the syllable as resolved - but we would only gain a malformed mavipulā.

316 -*ă* is m.c. to give the normal cadence.

[314 a-d = Dhp 164 a-d; ef = Dhp 162 ef]

−−⏑−¦⏑⏑⏑−¦¦−−−−¦⏑−⏑− navipulā
yo śāsanaṃ arahatāṃ[317] ayⁱrāṇāṃ dhammajīvināṃ |
⏑−−⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
paṭikrośati dummedho dr̥ṣṭiṃ niśśāya pāpikāṃ |
⏑−⏑−¦⏑−−−¦¦⏑−−⏑¦⏑−⏑−
karoti so tathāttānaṃ yathā naṃ biṣam icchati[318] ||

−−⏑−¦⏑⏑⏑−¦¦−−−−¦⏑−⏑− navipulā
yo sāsanaṃ arahataṃ arⁱyānaṃ dhammajīvinaṃ,
⏑−−⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
paṭikkosati dummedho diṭṭhiṃ nissāya pāpikaṃ,
⏑−⏑−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
phalāni kaṭṭhakasseva attaghaññāya phallati.

−⏑−−¦⏑−−−¦¦−⏑−−⏑¦⏑−⏑−
yassa accantadussīlyaṃ māluvā sālamivotataṃ
⏑−⏑−¦⏑−−−¦¦⏑−−−¦⏑−⏑−
karoti so tathattānaṃ yathā naṃ icchatī diso.

[315 = Dhp 164]

−−⏑−¦⏑⏑⏑−¦¦−−−−¦⏑−⏑− navipulā
yo śāsanaṃ arahatāṃ ayⁱrāṇāṃ dhammajīvināṃ |
⏑−−⏑¦⏑−−−¦¦−−−⏑¦⏑−⏑−
paṭikrośati dummedho dr̥ṣṭiṃ niśśaya[319] pāpikāṃ |
⏑−⏑−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
phalāni kaṇṭakasseva āttaghannāya phallati ||

−−⏑−¦⏑⏑⏑−¦¦−−−−¦⏑−⏑− navipulā
yo sāsanaṃ arahataṃ arⁱyānaṃ dhammajīvinaṃ,
⏑−−⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
paṭikkosati dummedho diṭṭhiṃ nissāya pāpikaṃ,
⏑−⏑−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
phalāni kaṭṭhakasseva attaghaññāya phallati.

---

[317] We have to count the svarabhakti vowel towards the metre here, also in the next verse.
[318] This appears to be a patchwork verse, the verses from which the lines are extracted occur in full at 306 and 315.
[319] Scribal error, cf. 314d above and read *niśśāya* here.

[316 ac = Dhp 158 ac]

−−⏑−¦⏑⏑⏑−¦¦−−−−¦⏑−⏑− navipulā
āttānam eva paṭhamaṃ atthe dhaṃme niveśaye |
⏑−⏑⏑¦⏑−−−¦¦−−−⏑¦⏑−⏑−
athāṃñam anuśāseyā evaṃ hohi yathā ahaṃ ||

−−⏑−¦⏑⏑⏑−¦¦⏑⏑−−¦⏑−⏑− navipulā
attānam eva paṭhamaṃ patirūpe nivesaye,
⏑−⏑⏑¦⏑−−−¦¦⏑⏑−−¦⏑−⏑−
athaññam anusāseyya na kilisseyya paṇḍito.

[317 = Dhp 158]

−−⏑−¦⏑⏑⏑−¦¦⏑⏑−−¦⏑−⏑− navipulā
āttānam eva paṭhamaṃ paṭirūpe niyojaye |
⏑−⏑⏑¦⏑−−−¦¦⏑⏑−⏑¦⏑−⏑−
athāṃñam anuśāsanto na kiliśśati praṃñavā[320] ||

−−⏑−¦⏑⏑⏑−¦¦⏑⏑−−¦⏑−⏑− navipulā
attānam eva paṭhamaṃ patirūpe nivesaye,
⏑−⏑⏑¦⏑−−−¦¦⏑⏑−−¦⏑−⏑−
athaññam anusāseyya na kilisseyya paṇḍito.

[318 = Dhp 159]

−⏑−−¦⏑−−−¦¦⏑−⏑⏑¦⏑−⏑−
āttanā ye tathā kayⁱrā yathāṃñam anuśāsaye |
⏑−−⏑¦⏑⏑−−¦¦−−⏑⏑¦⏑−⏑− savipulā
adānto vata dameyā āttā hi kira duddamo ||

−−−−¦⏑−−−¦¦⏑−⏑⏑¦⏑−⏑−
attānañ ce tathā kayⁱrā yathaññam anusāsati,
⏑−−⏑¦⏑⏑−−¦¦−−⏑⏑¦⏑−⏑− savipulā
sudanto vata dametha attā hi kira duddamo.

[319 = Dhp 104, Sahassavaggo]

−−⏑−¦⏑−−−¦¦−−⏑⏑¦⏑−⏑−
āttā hi bhe varaṃ dānto yacchāyam itarā prajā |
−⏑−−¦⏑−−−¦¦⏑−−⏑¦⏑−⏑−
āttadāntassa poṣassa sadā saṃyyatacāriṇo ||

−−⏑−¦⏑−−−¦¦−−−⏑¦⏑−⏑−
attā have jitaṃ seyyo yā cāyaṃ itarā pajā
−⏑−−¦⏑−−−¦¦−−−⏑¦⏑−⏑−
attadantassa posassa niccaṃ saññatacārino.

---

[320] I count *pr-* as not making position here to give the normal cadence.

[320 = Dhp 105, Sahassavaggo]

−⏑−−¦⏑−−−¦¦⏑−−⏑¦⏑−⏑−
neva devā na gandhabbā   na māro saha brahmuṇā |
⏑−⏑⏑¦⏑−−−¦¦−⏑−−¦⏑−⏑−
jitaṃ apajitaṃ kayirā   tattharūpassa jantuno ||

−⏑−−¦⏑−−−¦¦⏑−−⏑¦⏑−⏑−
neva devo na gandhabbo   na māro saha brahmunā,
⏑−⏑⏑¦⏑−−−¦¦⏑−−−¦⏑−⏑−
jitaṃ apajitaṃ kayirā   tathārūpassa jantuno.

[321 = Dhp 160]

−−⏑−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
āttā hi āttano nātho   ko hi nātho paro siyā |
−⏑−⏑¦⏑−−−¦¦−−⏑⏑¦⏑−⏑−
āttanā hi sucinnena   nāthaṃ labhati dullabhaṃ ||

−−⏑−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
attā hi attano nātho   ko hi nātho paro siyā?
−⏑−⏑¦⏑−−−¦¦−−⏑⏑¦⏑−⏑−
attanā va sudantena   nāthaṃ labhati dullabhaṃ.

[322 = Dhp 380, Bhikkhuvaggo]

−−⏑−¦⏑−−−¦¦−−⏑−¦⏑−⏑−
āttā hi āttano nātho   āttā hi āttano gatī |
−−−⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
tassā saṃyyamayā ’ttānaṃ   aśśaṃ bhadraṃ va vāṇijo ||

−−⏑−¦⏑−−−¦¦−−⏑−¦⏑−⏑−
attā hi attano nātho   attā hi attano gati,
−−−⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
tasmā saṃyamayattānaṃ   assaṃ bhadraṃ va vāṇijo.

[323]

−−⏑−¦⏑⏑⏑−¦¦−⏑⏑⏑¦⏑−⏑−   navipulā
āttānam eva damaye   aśśasugatiyā[321] sadā |
−⏑−⏑¦⏑−−−¦¦⏑−⏑⏑¦⏑−⏑−
daṃma śaṃma ujjuṃ hohi[322]   tato akuṭilo bhava ||
⏑−−−¦⏑−−−¦¦⏑⏑−−¦⏑⏑⏑−
tato dānto sukhī hohi   anupādāya nivṛto[323] |

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[321] This opening has light syllables in 2nd and 3rd positions.

[322] I take *-jj-* as not making position here to give the pathyā cadence, otherwise we have a malformed mavipulā, cf. 276a. Cone indicates that *hohi* may also be read *hoti*, both here and in the next line.

[323] I can find no parallel to this verse in the other rescensions. In the last line we need to read *nivvṛto* m.c. Cf. 265f.

[324 = Dhp 379, Bhikkhuvaggo]

–⏑––¦⏑–––¦¦⏑⏑⏑––¦⏑–⏑–
āttanā codayā ’ttānaṃ   parimaśāttānam āttanā |
––⏑–¦–⏑⏑–¦¦⏑–––¦⏑–⏑– bhavipulā
so āttagutto satimā   sukhaṃ bhikkhū vihāhisi |

–⏑––¦⏑–––¦¦⏑⏑––¦⏑–⏑–
attanā codayattānaṃ   paṭimāsettam attanā,
––⏑–¦–⏑⏑–¦¦⏑––⏑¦⏑–⏑– bhavipulā
so attagutto satimā   sukhaṃ bhikkhu vihāhisi.

[325 = Dhp 166]

–⏑––¦⏑–––¦¦⏑⏑–⏑¦⏑–⏑–
āttadātthaṃ parātthena   bahunā pi na hāpaye |
–⏑––¦⏑–––¦¦⏑–⏑⏑¦⏑–⏑–
āttadātthaṃ paraṃ ñāttā   sadātthaparamo siyā ||

–⏑––¦⏑–––¦¦⏑⏑–⏑¦⏑–⏑–
attadatthaṃ paratthena   bahunā pi na hāpaye,
–⏑–⏑¦⏑–––¦¦⏑–⏑⏑¦⏑–⏑–
attadattham abhiññāya   sadatthapasuto siyā.

[326 = Dhp 84, Paṇḍitavaggo]

––⏑–¦–,⏑⏑¦–⏑––¦¦⏑–⏑–¦–,⏑⏑¦–⏑–– Triṣṭubh x 2
nevāttaheto na parassa heto   na saggam icche na dhanaṃ na rāṣṭaṃ |
––⏑–¦–⏑,⏑¦–⏑–⏑–¦¦––⏑–,¦–⏑–¦–⏑–⏑– Jagatī x 2
necche adhammeṇa samṛddhim āttano   so śīlavā praṃñavā dhāṃmiko siyā ||

⏑–⏑–¦⏑,⏑⏑¦–⏑––¦¦⏑–⏑–¦–,⏑⏑¦–⏑–– Tuṭṭhubha x 2
na attahetu na parassa hetu   na puttam icche na dhanaṃ na raṭṭhaṃ,
⏑––⏑⏑–¦–⏑,⏑¦–⏑–⏑–¦¦⏑–⏑–,¦–⏑–¦–⏑–⏑– Jagatī x 2
na iccheyya adhammena samiddhim attano[324]   sa sīlavā paññavā dhammiko siyā.

Ᾱttavarggaḥ
Attavaggo

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[324] This line is very poor metrically here, we could read *niccheyy’ adhammena*, or better *niccheyyādhammena*, as the Vedic opening –––– is found in early Pali verse.

18: Dadantī

[327 = Dhp 249, Malavaggo]

⏑−⏑−¦⏑−−−¦¦⏑−⏑−¦⏑−⏑−
dadanti ve yathāśraddhaṃ yathāprasādanaṃ janā |
−⏑−−¦⏑−−−¦¦⏑−−−¦⏑−⏑−
tattha yo duṃmano hoti paresaṃ pānabhojane |
⏑−⏑−¦⏑−−−¦¦⏑−⏑⏑¦⏑−⏑−
na so divā ca rātto ca samādhim adhigacchati ||

⏑−⏑−¦⏑−−−¦¦⏑−⏑−¦⏑−⏑−
dadāti[325] ve yathāsaddhaṃ yathāpasādanaṃ jano,
−⏑−−¦⏑⏑⏑−¦¦⏑−−−¦⏑−⏑− navipulā
tattha yo maṅku bhavati paresaṃ pānabhojane
⏑−⏑−¦−,−−−¦¦⏑−−⏑¦⏑−⏑− mavipulā
na so divā vā rattiṃ vā samādhiṃ adhigacchati.

[328 = Dhp 250, Malavaggo]

−⏑−−¦⏑−−−¦¦−−−−¦⏑−⏑−
yassa cetaṃ samucchinnaṃ mūlo ’gghaccaṃ samūhataṃ |
⏑−⏑−¦⏑−−−¦¦⏑−⏑⏑¦⏑−⏑−
sa ve divā ca rātto ca samādhim adhigacchati ||

−⏑−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
yassa cetaṃ samucchinnaṃ mūlaghaccaṃ samūhataṃ,
⏑−⏑−¦−−−−¦¦⏑−−⏑¦⏑−⏑− mavipulā
sa ve divā vā rattiṃ vā samādhiṃ adhigacchati.

[325] PTS reads *dadanti* here.

[329 a-d = Dhp 144 , Daṇḍavaggo; ef = Sn 2.9 v. 7cd]

−−⏑−¦−,⏑¦−⏑−−¦¦−−⏑−,¦⏑−⏑¦−⏑−− Triṣṭubh x 2
aśśo va bhadro kaṣāya puṭṭho[326] ātāpino savimgaṇo carāṇo |
−−⏑,−¦−⏑⏑¦−⏑−⏑−¦¦⏑−⏑−,¦−⏑⏑¦−⏑−⏑− Jagatī x 4
śraddhāya sīlena ca vīriyeṇa ca samādhinā dhammavipaśśanāya ca |
−−⏑−¦−⏑,⏑¦−⏑−⏑−¦¦⏑−⏑−¦−⏑,⏑¦−⏑−⏑−
te khāntisoracchasamādhisaṃṭhitā śutassa praṃñāya[327] ca sāram ajjhagū ||

−−⏑−¦−−,⏑¦−⏑−−¦¦−−⏑−,¦−−⏑¦−⏑−⏑ Tuṭṭhubha x 2
asso yathā bhadro kasānivitṭho ātāpino saṃvegino bhavātha.
−−⏑,−¦−⏑⏑¦−⏑−⏑−¦¦⏑−⏑−,¦−⏑⏑¦−⏑−⏑− Jagatī x 4
saddhāya sīlena ca vīriyena ca samādhinā dhammavinicchayena ca,
−−⏑−¦−,⏑⏑¦−⏑−⏑−¦¦⏑−⏑⏑¦−,⏑⏑¦−⏑−⏑−
sampannavijjācaraṇā patissatā pahassatha dukkham idaṃ anappakaṃ.

−−⏑−¦−⏑⏑¦−⏑−⏑−¦¦⏑−⏑−¦−⏑⏑¦−⏑−⏑− Jagatī x 2
te santisoraccasamādhisaṇṭhitā sutassa paññāya ca sāram ajjhagū ||

[330]

−−−−¦−⏑⏑−¦¦−−−−¦⏑−⏑− bhavipulā
yo driṣṭe[328] dhaṃme labhati śraddhāṃ praṃñāṃ anuttarāṃ |
⏑−⏑−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
sa ve mahaddhano loke moham aṃñaṃ bahuṃ dhanaṃ[329] ||

[331 = Dhp 303, Pakiṇṇakavaggo]

−−−−¦⏑−−−¦¦⏑⏑−⏑¦⏑−⏑−
śraddho sīlena saṃpanno yaśabhogasamāhito |
−−−⏑¦⏑−−−¦¦−⏑−−¦⏑−⏑−
yaṃ yaṃ so bhajate deśaṃ tattha tattheva pūjiyo ||

−−−−¦⏑−−−¦¦⏑−−⏑¦⏑−⏑−
saddho sīlena sampanno yasobhogasamappito,
−−⏑−¦−⏑⏑−¦¦−⏑−−¦⏑−⏑− bhavipulā
yaṃ yaṃ padesaṃ bhajati tattha tattheva pūjito.

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[326] The break is one syllable short in this line, reading *yathā* as in the Pāḷi verse would repair the metre.
[327] I count *pr*- as not making position here to give the normal opening.
[328] Written *dr̥ṣṭ*- elsewhere, cf. 3, 4, 31, 59, 169, 170, 314, 315, and the colophon. It appears the manuscript reads *ya tha driṣṭe*, with *tha* crossed out.
[329] I can find no parallel to this verse in the other rescensions, but line c occurs verbatim at Aṅg. Bk. 7, Sutta 7, v. 2c.

[332 cf. Devatāsaṃyuttaṃ, 4.6 v. 1]

−−⏑⏑¦−⏑⏑¦−⏑−−¦¦⏑−⏑−¦−,⏑−¦−⏑−− Triṣṭubh x 4
śraddhābitiyaṃ[330] puruṣaṃ carantaṃ na naṃ labheyā aśraddho[331] va cāro |
⏑−⏑−¦−⏑,⏑¦−⏑−−¦¦−−⏑−¦−,⏑−¦−⏑−−
yaśo ca kittī ca tato nam eti saggaṃ ca gacche śarīraṃ prahāya ||

−−⏑⏑¦−,⏑⏑¦−⏑−−¦¦−−−−¦⏑−⏑¦⏑−⏑− Tuṭṭhubha x 4
saddhā dutiyā purisassa hoti no ce assaddhiyaṃ avatiṭṭhati
⏑−⏑−¦−,⏑−¦−⏑−−¦¦−−⏑−,¦−⏑⏑⏑−¦−⏑−−
yaso ca kittī ca tatvassa hoti saggañ ca so gacchati sarīraṃ pahāya.

[333 = Dhp 97, Arahantavaggo]

−−−⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
aśraddho akataṃñū ca saṃdhicchedo ca yo naro |
⏑−⏑−¦−,−−−¦¦⏑−−⏑¦⏑−⏑− mavipulā
hatāvakāśo vāntāśo sa ve uttimaporuṣo ||

−−−⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
assaddho akataññū ca sandhicchedo ca yo naro,
⏑−⏑−¦−,−−−¦¦⏑−−⏑¦⏑−⏑− mavipulā
hatāvakāso vantāso sa ve uttamaporiso.

[334 = Dhp 182, Buddhavaggo]

−−−−¦⏑−−−¦¦−−−−¦⏑−⏑−
kiccho buddhāna[332] uppādo kicchā dhammassa deśanā |
−−−⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
kiccho śraddhapaṭīlābho[333] kicchaṃ māccāna[334] jīvitaṃ ||

−−⏑−¦⏑⏑⏑−−¦¦−−−−¦⏑−⏑−
kiccho manussapaṭilābho kicchaṃ macchāna’ jīvitaṃ,
−−−−¦⏑⏑⏑−¦¦−−−−¦⏑−−− navipulā
kicchaṃ saddhammasavanaṃ kiccho buddhānam uppādo.[335]

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[330] We should read -*bitīyaṃ* here m.c. to give the normal opening.
[331] I count -*śr*- as not making position to avoid the heavy 6th syllable.
[332] I can see no reason why -*m* has been lost here, unless it is a scribal error.
[333] -*ī*- is m.c. to give the pathyā cadence.
[334] Anusvāra is lost here m.c. to give the pathyā cadence.
[335] The cadence is wrong here, and it may be it was originally a prior line, as in Patna, which has been moved to posterior position.

[335 = Dhp 38, Cittavaggo]

⏑⏑–⏑¦⏑–––¦¦––⏑⏑¦⏑–⏑–
anavaṭṭhitacittassa saddhaṃmam avijānato |
––⏑–¦⏑–––¦¦––⏑⏑¦⏑–⏑–
pāriplavaprasādassa praṃñā na paripūrati ||

⏑⏑–⏑¦⏑–––¦¦–––⏑¦⏑–⏑–
anavaṭṭhitacittassa saddhammaṃ avijānato,
⏑–⏑⏑¦⏑–––¦¦––⏑⏑¦⏑–⏑–
pariplavapasādassa paññā na paripūrati.

[336 = Ud-v 31.25]

–⏑–¦⏑–––¦¦––⏑⏑¦⏑–⏑–
nāprasannacittena[336] duṣṭena kupitena vā |
–⏑––¦⏑–––¦¦––⏑⏑¦⏑–⏑–
śakkam ājānituṃ dhammo sāraṃbhabahulena vā ||

–⏑––¦⏑–––¦¦–––⏑¦⏑–⏑–
nāprasannena cittena duṣṭena kṣubhitena vā |
––⏑–¦⏑–––¦¦––⏑⏑¦⏑–⏑–
dharmo hi śakyam ājñātuṃ saṃrambhabahulena vā ||

[337abd = Brāhmaṇasaṃyuttaṃ, 2.6 v. 2abd]

–⏑⏑–¦⏑–––¦¦–⏑––¦⏑–⏑–
yo tu vinīya sāraṃbhaṃ aprasādaṃ ca cetaso |
⏑–⏑–¦–⏑⏑–¦¦⏑–––¦⏑–⏑– bhavipulā
prasannacitto sumano sa ve nyāyyā subhāṣitaṃ ||

–⏑⏑–¦⏑–––¦¦–⏑––¦⏑–⏑–
yo ca vineyya sārambhaṃ appasādañ ca cetaso,
–––⏑¦⏑–––¦¦⏑–––¦⏑–⏑–
āghātaṃ paṭinissajja sa ve jaññā subhāsitaṃ

[338bcd = Dhp 178bad, Lokavaggo]

⏑–⏑⏑¦⏑–––¦¦–––⏑¦⏑–⏑–
manuṣyapaṭilābhena saggānāṃ gamanena ca |
⏑–––¦⏑–––¦¦–––⏑¦⏑–⏑–
pr̥thivyām ekarājjena sotāpattiphalaṃ varaṃ ||

⏑–––¦⏑–––¦¦––⏑⏑¦⏑–⏑–
pathavyā ekarajjena saggassa gamanena vā,
–⏑––¦⏑–––¦¦–––⏑¦⏑–⏑–
sabbalokādhipaccena sotāpattiphalaṃ varaṃ.

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[336] The opening is one syllable short here, we could correct it by reading *na aprasanna*-.

[339 = Tha 507]

−−−−¦⏑−⏑−¦¦⏑⏑−−¦⏑−⏑− Anuṣṭubh
yassa śraddhā tathāgate acalā supratiṣṭhitā |
−−⏑−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
śīlañ ca yassa kallāṇaṃ ay^{i}rakāntaṃ praśaṃsiyaṃ ||

−⏑−−¦⏑−⏑−¦¦⏑⏑−⏑¦⏑−⏑− Anuṭṭhubha
yassa saddhā tathāgate acalā supatiṭṭhitā,
−−⏑−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
sīlaṃ ca yassa kalyāṇaṃ ar^{i}yakantaṃ pasaṃsitaṃ.

[340 = Tha 508]

−−⏑−¦−,−⏑−−¦¦−⏑−−¦⏑−⏑− mavipulā / 9 syllables
saṃghe prasādo yassa asti[337] ujjubhūtañ ca daṃśanaṃ |
⏑⏑−−¦⏑⏑−−¦¦⏑−−−¦⏑−⏑− savipulā
adaridro ti tam[338] āhu amoghaṃ tassa jīvitaṃ ||

−−⏑−¦−,−−−¦¦⏑⏑−−¦⏑−⏑− mavipulā
saṅghe pasādo yassatthi ujubhūtañ ca dassanaṃ,
⏑⏑−−¦⏑−−−¦¦⏑−−−¦⏑−⏑−
adaḷiddo ti taṃ āhu amoghaṃ tassa jīvitaṃ.

[341 = Tha 509]

−−−−¦⏑−−−¦¦⏑−−−¦⏑−⏑−
tassā śraddhañ ca śīlaṃ ca prasādaṃ dhammadaṃśane |
⏑⏑−−¦⏑−−−¦¦⏑−−−¦⏑−⏑−
anuyuñjeya medhāvī saraṃ buddhāna[339] śāsanaṃ ||

−−−−¦⏑−−−¦¦⏑−−−¦⏑−⏑−
tasmā saddhaṃ ca sīlaṃ ca pasādaṃ dhammadassanaṃ,
⏑⏑−−¦⏑−−−¦¦⏑−−−¦⏑−⏑−
anuyuñjetha medhāvī saraṃ buddhāna’ sāsanaṃ.

Dadantīvarggaḥ

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[337] This line has 9 syllables. We should read *yassāsti* here to give mavipulā, cf. the Pāḷi.
[338] Reading *taṃ* as in the Pāḷi would give pathyā, which is preferable.
[339] Anusvāra has been lost here m.c. to give the normal cadence.

19: Citta
Cittavaggo

[342 = Dhp 33]

–⏑–⏑¦⏑–––¦¦⏑–––¦⏑–⏑–
phandanaṃ capalaṃ cittaṃ durakkhaṃ dunnivārayaṃ |
––⏑–¦⏑–––¦¦⏑⏑––¦⏑–⏑–
ujjuṃ karoti medhāvī uṣukāro va tejanā[340] **||**

–⏑–⏑¦⏑–––¦¦––––¦⏑–⏑–
phandanaṃ capalaṃ cittaṃ dūrakkhaṃ dunnivārayaṃ,
⏑–⏑–¦⏑–––¦¦⏑⏑––¦⏑–⏑–
ujuṃ karoti medhāvī usukāro va tejanaṃ.

[343 = Dhp 34]

–⏑–⏑¦⏑–––¦¦–⏑––¦⏑–⏑–
vārijo va thale khitto okamokātu ubbhato |
⏑⏑–⏑¦⏑–––¦¦–⏑––¦⏑–⏑–
pariphandatimaṃ cittaṃ māradheyaṃ prahātaye ||

–⏑–⏑¦⏑–––¦¦–⏑–⏑¦⏑–⏑–
vārijo va thale khitto okam okata ubbhato,
⏑⏑–⏑¦⏑–––¦¦–⏑––¦⏑–⏑–
pariphandatidaṃ cittaṃ māradheyyaṃ pahātave.

[344 = Dhp 37]

––⏑–¦–⏑⏑–¦¦⏑⏑––¦⏑–⏑– bhavipulā
dūraṃgamaṃ ekacaraṃ aśarīraṃ guhāśayaṃ |
––––¦⏑–––¦¦––––¦⏑–⏑–
ye cittaṃ saṃyyamehinti mokkhaṃte mārabaṃdhanā ||

––⏑–¦–⏑⏑–¦¦⏑⏑––¦⏑–⏑– bhavipulā
dūraṅgamaṃ ekacaraṃ asarīraṃ guhāsayaṃ,
––––¦⏑–––¦¦––⏑–¦⏑–⏑–
ye cittaṃ saññam essanti mokkhanti mārabandhanā.

[340] The parallels to this and the next verse also open the Pāḷi *Cittavaggo*.

[345 = Dhp 35]

−−⏑−¦⏑⏑⏑−¦¦−⏑−⏑¦⏑−⏑−   navipulā
dunniggrahassa laghuno   yatthakāmanipātino |
−−⏑⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
cittassa damatho sādhu   cittaṃ dāntaṃ sukhāvahaṃ ||

−−⏑−¦⏑⏑⏑−¦¦−⏑−⏑¦⏑−⏑−   navipulā
dunniggahassa lahuno   yatthakāmanipātino,
−−⏑⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
cittassa damatho sādhu   cittaṃ dantaṃ sukhāvahaṃ.

[346 = Dhp 36]

⏑−⏑−¦⏑⏑⏑−¦¦−⏑−⏑¦⏑−⏑−   navipulā
sududdaśaṃ sunipuṇaṃ   yatthakāmanipātinaṃ |
−−−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
cittaṃ rakkheya medhāvī   tad<a>hi guttaṃ sukhāvahaṃ ||

⏑−⏑−¦⏑⏑⏑−¦¦−⏑−⏑¦⏑−⏑−   navipulā
sududdasaṃ sunipuṇaṃ   yatthakāmanipātinaṃ,
−−−−¦⏑−−−¦¦−−−−¦⏑−⏑−
cittaṃ rakkhetha medhāvī   cittaṃ guttaṃ sukhāvahaṃ.

[347 = Dhp 39]

⏑−−⏑¦⏑−−−¦¦⏑−−⏑¦⏑−⏑−
anaprāśrayamāṇassa   ananvāhatacetaso |
−−−−¦⏑−−−¦¦−⏑−⏑¦⏑−⏑−
hettā kallāṇapāpāni   nāsti jāgarato bhayaṃ ||

⏑⏑−⏑¦⏑−−−¦¦⏑−−⏑¦⏑−⏑−
anavassutacittassa   ananvāhatacetaso,
−⏑−⏑¦⏑−−−¦¦−⏑−⏑¦⏑−⏑−
puññapāpapahīnassa   natthi jāgarato bhayaṃ.

[348 = Dhp 79, Paṇḍitavaggo]

−−−⏑¦⏑−−−¦¦−⏑−−¦⏑−⏑−
dhammaprītirasaṃ pāttā   viprasannena cetasā |
−−⏑−¦⏑−−−¦¦⏑−⏑⏑¦⏑−⏑−
ay^{i}rapravedite dhamme   sadā ramati paṇḍito ||

−⏑−⏑¦⏑−−−¦¦−⏑−−¦⏑−⏑−
dhammapīti sukhaṃ seti   vippasannena cetasā,
−−⏑−¦⏑−−−¦¦⏑−⏑⏑¦⏑−⏑−
ar^{i}yappavedite dhamme   sadā ramati paṇḍito.

[349 = Dhp 41]

⏑⏑–⏑⏑¦⏑–––¦¦⏑⏑–⏑¦⏑–⏑–
acirā vata ayaṃ kāyo   paṭhaviṃ abhiśehiti |
––⏑–¦⏑–––¦¦⏑–––¦⏑–⏑–
chūḍo apetaviṃnyāṇo   nirātthaṃ vā kaṭiṃgaraṃ ||

⏑⏑–⏑¦⏑–––¦¦⏑⏑–⏑¦⏑–⏑–
aciraṃ vatayaṃ kāyo   paṭhaviṃ adhisessati,
––⏑–¦⏑–––¦¦⏑––⏑¦⏑–⏑–
chuddho apetaviññāṇo   niratthaṃ va kaliṅgaraṃ.

[350 = Dhp 40]

––⏑–,¦–⏑⏑¦–⏑––¦¦⏑⏑–⏑–,¦–⏑⏑¦–⏑––   Triṣṭubh x 2
kuṃbhopamaṃ kāyam imaṃ viditvā   nagaropamaṃ cittam adhiṣṭhihittā |
––⏑–¦–,–¦–⏑––¦¦⏑–⏑–¦–,⏑⏑¦–⏑–⏑–   Triṣṭubh / Jagatī
yodheya māraṃ praṃñāyudhena[341]   jitaṃ ca rakkhe aniveśano siyā ||

––⏑–,¦–⏑⏑¦–⏑––¦¦⏑⏑–⏑–,¦–⏑⏑¦–⏑––   Tuṭṭhubha x 2
kumbhūpamaṃ kāyam imaṃ viditvā   nagarūpamaṃ cittam idaṃ ṭhapetvā,
––⏑–¦–,–¦–⏑––¦¦⏑–⏑–¦–,⏑⏑¦–⏑–⏑–   Tuṭṭhubha / Jagatī
yodhetha māraṃ paññāvudhena   jitañ ca rakkhe anivesano siyā.

[351 = Dhp 13, Yamakavaggo]

⏑–⏑–¦–,–––¦¦––⏑⏑¦⏑–⏑–   mavipulā
yathā agāraṃ ducchannaṃ   vaṭṭhī[342] samitivijjhati |
––⏑–¦⏑–––¦¦––⏑⏑¦⏑–⏑–
evaṃ abhāvitaṃ cittaṃ   rāgo samitivijjhati ||

⏑–⏑–¦––––¦¦––⏑⏑¦⏑–⏑–   mavipulā
yathā agāraṃ ducchannaṃ   vuṭṭhī samativijjhati,
––⏑–¦⏑–––¦¦––⏑⏑¦⏑–⏑–
evaṃ abhāvitaṃ cittaṃ   rāgo samativijjhati.

[352 = Dhp 14, Yamakavaggo]

⏑–⏑–¦–,–––¦¦––⏑⏑⏑¦⏑–⏑–   mavipulā
yathā agāraṃ succhannaṃ   vaṭṭhī na samitivijjhati |
––⏑–¦⏑–––¦¦––⏑⏑⏑¦⏑–⏑–
evaṃ subhāvitaṃ cittaṃ   rāgo na samitivijjhati ||

⏑–⏑–¦–,–––¦¦––⏑⏑⏑¦⏑–⏑–   mavipulā
yathā agāraṃ succhannaṃ   vuṭṭhī na samativijjhati,
––⏑–¦⏑–––¦¦––⏑⏑⏑¦⏑–⏑–
evaṃ subhāvitaṃ cittaṃ   rāgo na samativijjhati.

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[341] There is replacement of two light syllables by one heavy one at the 6th.
[342] -*ī* in the text is m.c. to avoid 2 light syllables in 2nd and 3rd position. Also in the following verses.

[353 cf. Ud-v 31.12]

⏑–⏑–¦––––¦¦––⏑⏑¦⏑–⏑– mavipulā
yathā agāraṃ ducchannaṃ vaṭṭhī samitivijjhati |
––⏑–¦⏑–––¦¦––⏑⏑¦⏑–⏑–
evaṃ abhāvitaṃ cittaṃ doṣo samitivijjhati[343] ||

⏑–⏑–¦–,–––¦¦––⏑⏑¦⏑–⏑– mavipulā
yathā hy agāraṃ ducchannaṃ vr̥ṣṭiḥ samatibhindati |
––⏑–¦⏑–––¦¦––⏑⏑¦⏑–⏑–
evaṃ hy abhāvitaṃ cittaṃ dveṣaḥ samatibhindati ||

[354 cf. Ud-v 31.18]

⏑–⏑–¦–,–––¦¦––⏑⏑⏑¦⏑–⏑–
yathā agāraṃ succhannaṃ vaṭṭhī na samitivijjhati |
––⏑–¦⏑–––¦¦––⏑⏑⏑¦⏑–⏑–
evaṃ subhāvitaṃ cittaṃ doṣo na samitivijjhati ||

⏑–⏑–¦–,–––¦¦–––⏑¦⏑–⏑– mavipulā
yathā hy agāraṃ succhannaṃ vr̥ṣṭir na vyatibhindati |
––⏑–¦⏑–––¦¦–––⏑¦⏑–⏑–
evaṃ subhāvitaṃ cittaṃ dveṣo na vyatibhindati ||

[355 cf. Ud-v 31.13]

⏑–⏑–¦––––¦¦––⏑⏑¦⏑–⏑– mavipulā
yathā agāraṃ ducchannaṃ vaṭṭhī samitivijjhati |
––⏑–¦⏑–––¦¦––⏑⏑¦⏑–⏑–
evaṃ abhāvitaṃ cittaṃ moho samitivijjhati ||

⏑–⏑–¦–,–––¦¦––⏑⏑¦⏑–⏑– mavipulā
yathā hy agāraṃ ducchannaṃ vr̥ṣṭiḥ samatibhindati |
––⏑–¦⏑–––¦¦––⏑⏑¦⏑–⏑–
evaṃ hy abhāvitaṃ cittaṃ mohaḥ samatibhindati ||

[356 cf. Ud-v 31.19]

⏑–⏑–¦–,–––¦¦––⏑⏑⏑¦⏑–⏑–
yathā agāraṃ succhannaṃ vaṭṭhī na samitivijjhati |
––⏑–¦⏑–––¦¦––⏑⏑⏑¦⏑–⏑–
evaṃ subhāvitaṃ cittaṃ moho na samitivijjhati ||

⏑–⏑–¦–,–––¦¦–––⏑¦⏑–⏑– mavipulā
yathā hy agāraṃ succhannaṃ vr̥ṣṭir na vyatibhindati |
––⏑–¦⏑–––¦¦–––⏑¦⏑–⏑–
evaṃ subhāvitaṃ cittaṃ moho na vyatibhindati ||

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[343] This and the next 3 verses are variations on the preceding pair, which have arisen through the substitution series: *rāga, doṣa, moha*.

[357 = Dhp 183, Buddhavaggo]

–⏑––¦⏑⏑⏑⏑–¦¦⏑⏑–⏑⏑¦⏑–⏑– Anuṣṭubh
sabbapāpassa akaraṇaṃ kuśalassa apasaṃpadā |
⏑–⏑–¦–⏑⏑–¦¦––––¦⏑–⏑– bhavipulā
sacittaparⁱyodamanaṃ etaṃ buddhāna[344] śāsanaṃ ||

–⏑––¦⏑⏑⏑⏑–¦¦⏑⏑–⏑⏑¦⏑–⏑– Anuṭṭhubha
sabbapāpassa akaraṇaṃ kusalassa upasampadā,
⏑–⏑–¦–⏑⏑–¦¦––––¦⏑–⏑– bhavipulā
sacittaparⁱyodapanaṃ etaṃ buddhāna’ sāsanaṃ.

CITTAVARGGAḤ
CITTAVAGGO

344 Anusvāra is lost here m.c. to give the normal cadence.

20: Māgga
Maggavaggo

[358 = Dhp 273]

−−−−¦⏑−−−−¦¦−−−⏑¦⏑−⏑−
māggānaṣṭaṃgiko[345] śreṣṭho saccānāṃ caturo padā |
⏑−−−¦−,−−−¦¦⏑⏑−−¦⏑−⏑− mavipulā
virāgo śreṣṭho dhammāṇāṃ dupadānāṃ ca cakkhumā[346] ||

−−−−¦⏑−−−−¦¦−−−⏑¦⏑−⏑−
maggānaṭṭhaṅgiko seṭṭho saccānaṃ caturo padā,
⏑−−−¦−,−−−¦¦⏑⏑−−¦⏑−⏑− mavipulā
virāgo seṭṭho dhammānaṃ dipadānañ ca cakkhumā.

[359 = Dhp 275cd and 276]

−−−−¦⏑−−−−¦¦−−−−¦⏑−⏑−
ākkhāto vo mayā māggo aṃñāye śallasaṃsano |
−−⏑−¦⏑−−−−¦¦−−−−¦⏑−⏑−
tubbhehi kiccam ātappaṃ akkhātāro tathāgatā |
⏑⏑−−¦⏑−−−−¦¦−⏑−−¦⏑−⏑−
paṭipannā pramokkhanti jhāyino mārabaṃdhanā ||

−−⏑−¦−⏑⏑−−¦¦−−−−¦⏑−⏑− mavipulā
etaṃ hi tumhe paṭipannā dukkhassantaṃ karissatha,
−−−−¦⏑−−−−¦¦−−⏑−¦⏑−⏑−
akkhāto ve mayā maggo aññāya sallasanthanaṃ.

−−⏑−¦−,−−−¦¦−−−−¦⏑−⏑− mavipulā
tumhehi kiccaṃ ātappaṃ akkhātāro tathāgatā,
⏑⏑−−¦⏑−−−−¦¦−⏑−−¦⏑−⏑−
paṭipannā pamokkhanti jhāyino mārabandhanā.

[345] This compound = *māggānāṃ aṣṭaṃgiko* (*of paths* [gen.] *the eightfold* [is best]).
[346] This verse also opens the Pāḷi *Maggavaggo*.

[360 = Dhp 274 and 275ab]

−−⏑−¦−,−−−¦¦−⏑−⏑¦⏑−⏑− mavipulā
eseva māggo nāstaṃ ’ño[347] daṃśanassa viśuddhiye |
−−−⏑¦⏑−−−¦¦−−−−¦⏑−⏑−
taṃ māggaṃ paṭipajjahvo mārasse ’sā pramohanī |
−−⏑−¦−,⏑⏑−−¦¦−−⏑−−¦⏑−⏑− 9 syllables
etāhi tubbhe paṭipannā dukkhassa antaṃ kariṣyatha[348] ||

−−⏑−¦−,−−−¦¦−⏑−⏑¦⏑−⏑− mavipulā
eso va maggo natthañño dassanassa visuddhiyā,
−−⏑−−⏑⏑⏑−¦¦−−−−¦⏑−⏑− irregular (10 syllables)
etaṃ hi tumhe paṭipajjatha mārassetaṃ pamohanaṃ.

−−⏑−¦−,⏑⏑−−¦¦−−−−¦⏑−⏑− mavipulā
etaṃ hi tumhe paṭipannā dukkhassantaṃ karissatha,
−−−−¦⏑−−−¦¦−−⏑−¦⏑−⏑−
akkhāto ve mayā maggo aññāya sallasanthanaṃ.

[361 = Dhp 283]

⏑−−⏑¦⏑−−−¦¦⏑−−−¦⏑−⏑−
vanaṃ chindatha mā rukkhe vanāto jāyate bhayaṃ |
−−⏑−¦⏑⏑⏑−−¦¦−⏑−⏑¦⏑−⏑−
chettā vanañ ca vanadhañ ca nibbanena gamiśśatha ||

⏑−−⏑¦⏑−−−¦¦⏑⏑−−¦⏑−⏑−
vanaṃ chindatha mā rukkhaṃ vanato jāyatī bhayaṃ,
−−⏑−¦⏑⏑⏑−−¦¦−⏑−−¦⏑−⏑−
chetvā vanañ ca vanathañ ca nibbanā hotha bhikkhavo.

[362 = Dhp 284]

−⏑−⏑⏑¦−⏑−⏑−¦¦⏑⏑−−⏑⏑¦−⏑−⏑− Vaitālīya x 4
yāvatā vanadho na cchijjati[349] aṇumātto pi narassa ñātisu |
⏑⏑−⏑⏑¦−⏑−⏑−¦¦−−−⏑⏑¦−⏑−⏑−
paṭibaddhamano hi tattha so vaccho cchīravako va mātari[350] ||

−⏑⏑⏑⏑¦−⏑−⏑−¦¦⏑⏑−−⏑⏑¦−⏑−⏑− Vetālīya x 4
yāva hi vanatho na chijjati aṇumatto pi narassa nārisu
⏑⏑−⏑⏑¦−⏑−⏑−¦¦−−−⏑⏑¦−⏑−⏑−
paṭibaddhamano va tāva so vaccho khīrapako va mātari.

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[347] Read: *nāstaṃñño*, scribal error.
[348] This line has 9 syllables, it can be corrected by reading *dukkhassāntaṃ*, cf. the Pāḷi verse.
[349] I count *cch-* as not making position here to give the normal cadence. The opening of this line has one mattā too many, we would need to read *yăvatā* to correct the metre.
[350] This and the next 4 verses appear in the same sequence in the Pāḷi *Maggavaggo*.

[363 = Dhp 285]

−−⏑⏑¦−⏑−⏑−¦¦⏑⏑−−−⏑⏑¦−⏑−⏑− Vaitālīya x 4
ucchinna sineham āttano kumudaṃ śāradikaṃ va pāṇinā |
−⏑−⏑¦−⏑−⏑−¦¦−−−⏑⏑¦−⏑−⏑−
śāntimāggam eva byūhaya[351] nibbāṇaṃ sugatena deśitaṃ ||

−−⏑⏑¦−⏑−⏑−¦¦⏑⏑−−−⏑⏑¦−⏑−⏑− Vetālīya x 4
ucchinda sineham attano kumudaṃ sāradikaṃ va pāṇinā
−⏑−⏑¦−⏑−⏑−¦¦−−−⏑⏑¦−⏑−⏑−
santimaggam eva brūhaya nibbānaṃ sugatena desitaṃ.

[364 = Dhp 286]

⏑−−−¦⏑−−−¦¦⏑−−−¦⏑−⏑−
idaṃ vaśśā kariṣyāmi idaṃ hemaṃna gr̥hmasu |
⏑⏑−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
iti bālo viciṃteti antarāyaṃ na bujjhati ||

⏑⏑−−¦⏑−−−¦¦⏑⏑−−¦⏑−⏑−
idha vassaṃ vasissāmi idha hemantagimhisu,
⏑⏑−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
iti bālo vicinteti antarāyaṃ na bujjhati.

[365 = Dhp 287]

−−⏑⏑¦⏑−−−¦¦−−⏑⏑¦⏑−⏑−
taṃ puttapaśusaṃmattaṃ vyāsattamanasaṃ naraṃ |
−−−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
suttaṃ ggrāmaṃ mahogho vā maccu-r-ādāya gacchati ||

−−⏑⏑¦⏑−−−¦¦−−⏑⏑¦⏑−⏑−
taṃ puttapasusammattaṃ byāsattamanasaṃ naraṃ,
−−−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
suttaṃ gāmaṃ mahogho va maccu ādāya gacchati.

[366 = Dhp 288]

⏑−⏑−¦−,−−−¦¦⏑⏑−−¦⏑−⏑− mavipulā
na santi puttā ttāṇāya na pitā no pi bhātaro |
−⏑−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
antakenā ’dhibhūtassa nāsti ñātīsu ttāṇatā[352] ||

⏑−⏑−¦−,−−−¦¦⏑⏑−⏑¦⏑−⏑− mavipulā
na santi puttā tāṇāya na pitā na pi bandhavā,
−⏑−−¦⏑−−−¦¦−⏑−⏑¦⏑−⏑−
antakenādhipannassa natthi ñātisu tāṇatā.

---

[351] I count *by*- as not making position here to give the normal cadence.
[352] I count *tt*- as not making position here to give the normal cadence.

[367]

–⏑––¦⏑–––¦¦⏑⏑⏑––¦⏑–⏑–
krandatām eva ñātīnaṃ vilapatāṃ cevam ekato |
⏑––⏑¦⏑–––¦¦⏑⏑––¦⏑–⏑–
janā antarahīyaṃti asakāmā jahaṃti naṃ[353] ||

[368 cf. Dhp 289; for b cf. Aṅg Bk. 8. 5. 9 v.2b]

––⏑⏑¦⏑–––¦¦–⏑––¦⏑–⏑–
etaṃ vidiya medhāvī praṃñavā vītamaccharī |
––⏑⏑¦⏑–––¦¦–⏑–⏑¦⏑–⏑–
taṃ saggagamanaṃ māggaṃ niccam eva viśodhaye |

–⏑–⏑¦⏑–––¦¦–⏑––¦⏑–⏑–
etam atthavasaṃ ñatvā paṇḍito sīlasaṃvuto,
––⏑⏑¦⏑–––¦¦–⏑–⏑¦⏑–⏑–
nibbānagamanaṃ maggaṃ khippam eva visodhaye.

¦¦⏑–––¦⏑–⏑–
vadaññū vītamaccharā.

[369ab = Devatāsaṃyuttaṃ, 5.8 v. 3; cd cf. Dhp 289cd]

––⏑–¦⏑–––¦¦––––¦⏑–⏑–
tassā hi paṇḍito poṣo saṃpaśśaṃ attham āttano |
––⏑⏑¦[⏑]–––¦¦–⏑–⏑¦⏑–⏑–
taṃ saggaganaṃ[354] māggaṃ niccam eva viśodhaye ||

––⏑–¦⏑–––¦¦––––¦⏑–⏑–
tasmā hi paṇḍito poso sampassaṃ attham attano,
–⏑–⏑¦⏑–––¦¦–––⏑¦⏑–⏑–
yoniso vicine dhammaṃ evaṃ tattha visujjhati.

–⏑–⏑¦⏑–––¦¦–⏑––¦⏑–⏑–
etam atthavasaṃ ñatvā paṇḍito sīlasaṃvuto,
––⏑⏑¦⏑–––¦¦–⏑–⏑¦⏑–⏑–
nibbānagamanaṃ maggaṃ khippam eva visodhaye.

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[353] I can find no parallel to this verse in the Pāḷi texts, or in the other parallels.
[354] Scribal error, read: *saggagamanaṃ*.

[370acd = Aṅg Bk. 8. 5. 9 v.2acd]

−−−−¦⏑−−−−¦¦−⏑−⏑¦⏑−⏑−
śraddho śīlena saṃpanno praṃñavā susamāhito |
−−−−¦⏑−−−−¦¦−⏑⏑−−¦⏑−⏑− 9 syllables
niccaṃ māggaṃ viśodheti sacchayanaṃ sāṃparāyikaṃ[355] ||

−−−−¦⏑−−−−¦¦⏑−−−¦⏑−⏑−
saddhā sīlena sampannā vadaññū vītamaccharā,
−−−−¦⏑−−−−¦¦−−−−¦⏑−⏑−
niccaṃ maggaṃ visodheti sotthānaṃ samparāyikaṃ.

[371]

−−−−¦⏑−−−−¦¦−⏑−⏑¦⏑−⏑−
śraddho śīlena saṃpanno praṃñavā susamāhito |
⏑⏑−−¦⏑−−−−¦¦−−−⏑¦⏑−⏑−
ramate māggam āsevaṃ ajjhattopasame rato[356] ||

[372a = Aṅg Bk. 8. 5. 9 v.2a; cd = Dhp 31cd, Appamādavaggo]

−−−−¦⏑−−−−¦¦−−−⏑¦⏑−⏑−
śraddho śīlena saṃpaṃno praṃñāvāgarato sadā |
−−⏑⏑¦⏑−−−−¦¦⏑⏑−−¦⏑−⏑−
saṃyojanam aṇutthūlaṃ daham aggī va gacchati |
¦¦−⏑−−¦⏑−⏑−
mānamakkhe va pāpake[357] ||

−−−−¦⏑−−−−¦¦⏑−−−¦⏑−⏑−
saddhā sīlena sampannā vadaññū vītamaccharā,

−⏑−⏑¦⏑−−−−¦¦⏑−−⏑¦⏑−⏑−
appamādarato bhikkhu pamāde bhayadassivā,
−−⏑−¦⏑−−−−¦¦⏑−−−¦⏑−⏑−
saṃyojanaṃ aṇuṃthūlaṃ ḍahaṃ aggīva gacchati.

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[355] This line has 9 syllables, and that there are two light syllables in 2nd and 3rd positions. I do not count those syllables as resolved as that would go against the rule of resolution.
[356] I can find no parallel to this verse in the Pāḷi texts, or in the other parallels, but for line a cf. the last verse.
[357] I can find no good parallel to this line in the Pāḷi texts.

[373 = Dhp 277]

⏑−−−¦⏑−−−¦¦⏑−−−¦⏑−⏑−
aniccā sabbasaṃkhārā   yato praṃñāya paśśati |
⏑⏑−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
atha nivvaṇḍate dukkhā   esa māggo viśuddhiye ||

−−−−−¦⏑−−−¦¦⏑−−−¦⏑−⏑−
sabbe saṅkhārā aniccā ti   yadā paññāya passati,
⏑⏑−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
atha nibbindatī dukkhe   esa maggo visuddhiyā.

[374 = Dhp 279]

−⏑−−¦⏑−−−¦¦⏑−−−¦⏑−⏑−
sabbadhaṃmā anāttā ti   yato praṃñāya paśśati |
⏑⏑−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
atha nivvaṇḍate dukkhā   esa māggo viśuddhiye ||

−−−−¦⏑−−−¦¦⏑−−−¦⏑−⏑−
sabbe dhammā anattā ti   yadā paññāya passati,
⏑⏑−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
atha nibbindatī dukkhe   esa maggo visuddhiyā.

[375 = Dhp 282]

−−⏑−¦−,−⏑̳−¦¦⏑−−−¦⏑−⏑−   mavipulā
yogā hi bhūrī saṃbhavati[358]   ayogā bhūrisaṃkhayo |
−−−−¦⏑−−−¦¦⏑−⏑⏑¦⏑−⏑−
etaṃ jethāpathaṃ ñāttā   bhavāya vibhavāya ca |
⏑−−−¦⏑−−−¦¦⏑−−−¦⏑−⏑−
tathā śiccheya[359] medhāvī   yathā bhūrī pravaddhati ||

−−−−¦⏑−−−¦¦⏑−−−¦⏑−⏑−
yogā ve jāyatī bhūri   ayogā bhūrisaṅkhayo,
−−−−¦⏑−−−¦¦⏑−⏑⏑¦⏑−⏑−
etaṃ dvedhāpathaṃ ñatvā   bhavāya vibhavāya ca,
⏑−−−¦⏑−−−¦¦⏑−−⏑¦⏑−⏑−
tathattānaṃ niveseyya   yathā bhūri pavaḍḍhati.

MĀGGAVARGGAḤ
MAGGAVAGGO

[358] We no doubt need to read *saṃbhoti* here, see the Description of the Metres of the Udānavarga elsewhere on this website.
[359] -*ă* is m.c. to give the pathyā cadence.

21: Sahasra
Sahassavaggo

[376 = Dhp 100]

⏑–⏑⏑¦⏑–––¦¦⏑–⏑⏑¦⏑–⏑–
sahasram api ce vācā anatthapadasāhitā |
–––⏑¦⏑–––¦¦–––⏑¦⏑–⏑–
ekaṃ atthapadaṃ śreyo yaṃ śottā upaśāṃmati ||

⏑–⏑⏑¦⏑–––¦¦⏑–⏑⏑¦⏑–⏑–
sahassam api ce vācā anatthapadasaṃhitā,
–––⏑¦⏑–––¦¦–––⏑¦⏑–⏑–
ekaṃ atthapadaṃ seyyo yaṃ sutvā upasammati.

[377 = Dhp 102]

–⏑––¦⏑–––¦¦⏑–⏑⏑¦⏑–⏑–
yo ca gāthāśataṃ bhāṣe anatthapadasāhitaṃ |
––⏑⏑¦⏑–––¦¦–––⏑¦⏑–⏑–
ekaṃ dhamapadaṃ[360] śreyo yaṃ śottā upaśāṃmati ||

––––¦⏑–––¦¦⏑–⏑⏑¦⏑–⏑–
yo ce gāthāsataṃ bhāse anatthapadasaṃhitā
–––⏑¦⏑–––¦¦–––⏑¦⏑–⏑–
ekaṃ dhammapadaṃ seyyo yaṃ sutvā upasammati.

[378 = Dhp 103]

–⏑––¦⏑–––¦¦––––¦⏑–⏑–
yo sahasraṃ sahasrāṇāṃ saṃggrāme mānuṣe jine |
––⏑–¦⏑–––¦¦⏑–––¦⏑–⏑–
ekaṃ ca paṃñam āttānaṃ sa ve saṃggrāmamuttamo ||

–⏑––¦⏑–––¦¦––––¦⏑–⏑–
yo sahassaṃ sahassena saṅgāme mānuse jine,
––⏑–¦⏑–––¦¦⏑–––¦⏑–⏑–
ekañ ca jeyya attānaṃ sa ve saṅgāmajuttamo.

[360] Scribal error: read: *dhaṃmapadaṃ*

[379 = Dhp 106]

−−−−¦⏑−−−−¦¦−⏑−⏑¦⏑−⏑−
māse māse sahasreṇa yo yajeya śataṃ samā |
−−⏑−¦⏑−−−−¦¦⏑−⏑⏑¦⏑−⏑−
ekañ ca bhāvitāttānaṃ[361] muhuttam api pūjaye |
−−⏑−¦⏑−−−−¦¦−⏑−⏑¦⏑−⏑−
sā eva pūjanā śreyo yac cha vaśśaśataṃ hutaṃ ||

−−−−¦⏑−−−−¦¦−⏑−⏑¦⏑−⏑−
māse māse sahassena yo yajetha sataṃ samaṃ,
−−⏑−¦⏑−−−−¦¦⏑−⏑⏑¦⏑−⏑−
ekañ ca bhāvitattānaṃ muhuttam api pūjaye,
−−⏑−¦⏑−−−−¦¦−−−⏑¦⏑−⏑−
sā yeva pūjanā seyyo yañ ce vassasataṃ hutaṃ.

[380 = Dhp 107]

−⏑−⏑¦⏑−−−−¦¦−−⏑⏑¦⏑−⏑−
yo ca vaśśaśataṃ jantū aggiṃ paricare vane |
−−⏑−¦⏑−−−−¦¦⏑−⏑⏑¦⏑−⏑−
ekañ ca bhāvitāttānaṃ muhuttam api pūjaye |
−−⏑−¦⏑−−−−¦¦−⏑−⏑¦⏑−⏑−
sā eva pūjanā śreyo yac cha vaśśaśataṃ hutaṃ ||

−⏑−⏑¦⏑−−−−¦¦−−⏑⏑¦⏑−⏑−
yo ca vassasataṃ jantu aggiṃ paricare vane,
−−⏑−¦⏑−−−−¦¦⏑−⏑⏑¦⏑−⏑−
ekañ ca bhāvitattānaṃ muhuttam api pūjaye,
−−⏑−¦⏑−−−−¦¦−−−⏑¦⏑−⏑−
sā yeva pūjanā seyyo yañ ce vassasataṃ hutaṃ.

[381 = Dhp 108]

−−⏑−¦−⏑,⏑¦−⏑−−¦¦−−⏑−,¦⏑⏑−¦−⏑−− Triṣṭubh x 4
yaṃ kiñci yaṣṭaṃ va hutaṃ va loke saṃvatsaraṃ yajate puṃñapekhī |
−−⏑−,¦⏑⏑−¦−⏑−−¦¦⏑⏑−⏑−,¦−⏑⏑¦−⏑−−
sabbaṃ pi taṃ na catubbhāgam eti abhivādanā ujjugatesu śreyo[362] ||

−−⏑−¦−⏑,⏑¦−⏑−−¦¦−−⏑−,¦⏑−⏑¦−⏑−− Tuṭṭhubha x 4
yaṃ kiñci yiṭṭhaṃ ca hutaṃ ca loke saṃvaccharaṃ yajetha puññapekkho,
−−⏑−,¦⏑⏑⏑¦−⏑−−¦¦⏑⏑−⏑−,¦−⏑⏑¦−⏑−−
sabbam pi taṃ na catubhāgam eti abhivādanā ujjugatesu[363] seyyo.

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[361] Text reads: *bhāvi<tta>tāttānaṃ*. There is no discussion of the reading.
[362] I count *śr*- as not making position here to give the normal cadence.
[363] *Ujju*- is m.c. here to give the bhagaṇa break (−⏑⏑).

[382 = Ud-v 24.21]

−−−−¦⏑−−−−¦¦−⏑−⏑¦⏑−⏑−
māse māse sahasreṇa yo yajeya śataṃ samā |
⏑−−−¦⏑−−−¦¦⏑−−⏑¦⏑−⏑−
na taṃ buddhe prasādassa kalām agghati ṣoḍaśiṃ ||

−−−−¦⏑−−−−¦¦−⏑−⏑¦⏑−⏑−
māse māse sahasreṇa yo yajeta samāśatam |
⏑−−−¦⏑−−−¦¦⏑−−⏑¦⏑−⏑−
na tad buddhe prasādasya kalām arghati ṣoḍaśīm ||

[383 = Ud-v 24.22]

−−−−¦⏑−−−−¦¦−⏑−⏑¦⏑−⏑−
māse māse sahasreṇa yo yajeya śataṃ samā |
⏑−−−¦⏑−−−¦¦⏑−−⏑¦⏑−⏑−
na taṃ dhamme prasādassa kalām agghati ṣoḍaśiṃ ||

−−−−¦⏑−−−−¦¦−⏑−⏑¦⏑−⏑−
māse māse sahasreṇa yo yajeta samāśatam |
⏑−−−¦⏑−−−¦¦⏑−−⏑¦⏑−⏑−
na tad dharme prasādasya kalām arghati ṣoḍaśīm ||

[384 = Ud-v 24.23]

−−−−¦⏑−−−−¦¦−⏑−⏑¦⏑−⏑−
māse māse sahasreṇa yo yajeya śataṃ samā |
⏑−−−¦⏑−−−¦¦⏑−−⏑¦⏑−⏑−
na taṃ saṃghe prasādassa kalām agghati ṣoḍaśiṃ ||

−−−−¦⏑−−−−¦¦−⏑−⏑¦⏑−⏑−
māse māse sahasreṇa yo yajeta samāśatam |
⏑−−−¦⏑−−−¦¦⏑−−⏑¦⏑−⏑−
na tat saṃghe prasādasya kalām arghati ṣoḍaśīm ||

[385ab = Dhp 106ab; cd = Dhp 70cd, Bālavaggo]

−−−−¦⏑−−−−¦¦−⏑−⏑¦⏑−⏑−
māse māse sahasreṇa   yo yajeya śataṃ samā |
⏑−−−¦⏑−−−−¦¦⏑−−⏑¦⏑−⏑−
na taṃ sākhātadhaṃmāṇāṃ   kalāṃ agghati ṣoḍaśiṃ ||

−−−−¦⏑−−−−¦¦−⏑−⏑¦⏑−⏑−
māse māse sahassena   yo yajetha sataṃ samaṃ,
−−⏑−¦⏑−−−−¦¦⏑−⏑⏑¦⏑−⏑−
ekañ ca bhāvitattānaṃ   muhuttam api pūjaye,
−−⏑−¦⏑−−−−¦¦−−−⏑¦⏑−⏑−
sā yeva pūjanā seyyo   yañ ce vassasataṃ hutaṃ.

−−−−¦⏑−−−−¦¦−−−−¦⏑−⏑−
māse māse kusaggena   bālo bhuñjetha bhojanaṃ,
⏑−−−¦⏑−−−−¦¦⏑−−⏑¦⏑−⏑−
na so saṅkhātadhammānaṃ   kalaṃ agghati soḷasiṃ.

[386 = Ud-v 24.17]

−−−−¦⏑−−−−¦¦−−−−¦⏑−⏑−
māse māse kuśāggreṇa   bālo bhuñjeya bhojanaṃ |
⏑−−−¦⏑−−−−¦¦⏑−−⏑¦⏑−⏑−
na taṃ buddhe prasādassa   kalāṃ agghati ṣoḍaśiṃ ||

−−−−¦⏑−−−−¦¦−⏑−−¦⏑−⏑−
māse māse kuśāgreṇa   yo hi bhuñjīta bhojanam |
⏑−−−¦⏑−−−−¦¦⏑−−⏑¦⏑−⏑−
na tad buddhe prasādasya   kalām arghati ṣoḍaśīm ||

[387 = Ud-v 24.18]

−−−−¦⏑−−−−¦¦−−−−¦⏑−⏑−
māse māse kuśāggreṇa   bālo bhuñjeya bhojanaṃ |
⏑−−−¦⏑−−−−¦¦⏑−−⏑¦⏑−⏑−
na taṃ dhamme prasādassa   kalāṃ agghati ṣoḍaśiṃ ||

−−−−¦⏑−−−−¦¦−⏑−−¦⏑−⏑−
māse māse kuśāgreṇa   yo hi bhuñjīta bhojanam |
⏑−−−¦⏑−−−−¦¦⏑−−⏑¦⏑−⏑−
na tad dharme prasādasya   kalām arghati ṣoḍaśīm ||

[388 = Ud-v 24.19]

−−−−¦⏑−−−¦¦−−−−¦⏑−⏑−
māse māse kuśāggreṇa bālo bhuñjeya bhojanaṃ |
⏑−−−¦⏑−−−¦¦⏑−−⏑¦⏑−⏑−
na taṃ saṃghe prasādassa kalām agghati ṣoḍaśiṃ ||

−−−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
māse māse kuśāgreṇa yo hi bhuñjīta bhojanam |
⏑−−−¦⏑−−−¦¦⏑−−⏑¦⏑−⏑−
na tat saṃghe prasādasya kalām arghati ṣoḍaśīm ||

[389 = Dhp 70, Bālavaggo]

−−−−¦⏑−−−¦¦−−−−¦⏑−⏑−
māse māse kuśāggreṇa bālo bhuñjeya bhojanaṃ |
⏑−−−¦⏑−−−¦¦⏑−−⏑¦⏑−⏑−
na taṃ sākkhātadhaṃmāṇāṃ kalām agghati ṣoḍaśiṃ ||

−−−−¦⏑−−−¦¦−−−−¦⏑−⏑−
māse māse kusaggena bālo bhuñjetha bhojanaṃ,
⏑−−−¦⏑−−−¦¦⏑−−⏑¦⏑−⏑−
na so saṅkhātadhammānaṃ kalaṃ agghati soḷasiṃ.

[390 = Dhp 110]

−⏑−⏑¦⏑−−−¦¦−−−⏑¦⏑−⏑−
yo ca vaśśaśataṃ jīve duśśīlo asamāhito |
−−−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
ekāhaṃ jīvitaṃ śreyo śīlavantassa jhāyato[364] ||

−⏑−⏑¦⏑−−−¦¦−−−⏑¦⏑−⏑−
yo ca vassasataṃ jīve dussīlo asamāhito,
−−−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
ekāhaṃ jīvitaṃ seyyo sīlavantassa jhāyino.

[391 = Dhp 111]

−⏑−⏑¦⏑−−−¦¦−−−⏑¦⏑−⏑−
yo ca vaśśaśataṃ jīve dupraṃño asamāhito |
−−−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
ekāhaṃ jīvitaṃ śreyo praṃñavantassa jhāyato ||

−⏑−⏑¦⏑−−−¦¦−−−⏑¦⏑−⏑−
yo ca vassasataṃ jīve duppañño asamāhito,
−−−−¦⏑−−−¦¦−⏑−−¦⏑−⏑−
ekāhaṃ jīvitaṃ seyyo paññavantassa jhāyino.

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[364] This and the next 5 verses occur together at the end of the Pāḷi *Sahassavaggo*, in the same order except for the last two verses which are reversed.

[392 = Dhp 112]

–⏑–⏑¦⏑–––¦¦⏑–––¦⏑–⏑–
yo ca vaśśaśataṃ jīve kusīdo hīnavīriyo |
––––¦⏑–––¦¦–⏑–⏑¦⏑–⏑–
ekāhaṃ jīvitaṃ śreyo vīryyam ārabhato dr̥ḍaṃ[365] **||**

–⏑–⏑¦⏑–––¦¦⏑–––¦⏑–⏑–
yo ca vassasataṃ jīve kusīto hīnavīriyo,
––––¦⏑–––¦¦–⏑–⏑¦⏑–⏑–
ekāhaṃ jīvitaṃ seyyo vir'yam ārabhato daḷhaṃ.

[393 = Dhp 113]

–⏑–⏑¦⏑–––¦¦⏑––⏑¦⏑–⏑–
yo ca vaśśaśataṃ jīve apaśśaṃ udayavyayaṃ |
––––¦⏑–––¦¦–⏑–⏑¦⏑–⏑–
ekāhaṃ jīvitaṃ śreyo paśśato udayavyayaṃ ||

–⏑–⏑¦⏑–––¦¦⏑––⏑¦⏑–⏑–
yo ca vassasataṃ jīve apassaṃ udayabbayaṃ,
––––¦⏑–––¦¦–⏑–⏑¦⏑–⏑–
ekāhaṃ jīvitaṃ seyyo passato udayabbayaṃ.

[394 = Dhp 115]

–⏑–⏑¦⏑–––¦¦⏑–––¦⏑–⏑–
yo ca vaśśaśataṃ jīve apaśśaṃ dhammam uttamaṃ |
––––¦⏑–––¦¦–⏑––¦⏑–⏑–
ekā ’haṃ jīvitaṃ śreyo paśśato dhammam uttamaṃ ||

–⏑–⏑¦⏑–––¦¦⏑–––¦⏑–⏑–
yo ca vassasataṃ jīve apassaṃ dhammam uttamaṃ,
––––¦⏑–––¦¦–⏑––¦⏑–⏑–
ekāhaṃ jīvitaṃ seyyo passato dhammam uttamaṃ.

[395 = Dhp 114]

–⏑–⏑¦⏑–––¦¦⏑––⏑¦⏑–⏑–
yo ca vaśśasataṃ jīve apaśśaṃ amataṃ padaṃ |
––––¦⏑–––¦¦–⏑–⏑¦⏑–⏑–
ekā ’haṃ jīvitaṃ śreyo paśśato amataṃ padaṃ ||

–⏑–⏑¦⏑–––¦¦⏑––⏑¦⏑–⏑–
yo ca vassasataṃ jīve apassaṃ amataṃ padaṃ,
––––¦⏑–––¦¦–⏑–⏑¦⏑–⏑–
ekāhaṃ jīvitaṃ seyyo passato amataṃ padaṃ.

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[365] Written *dr̥ḍh*- elsewhere, cf. 16, 143, 144, 156.

[396ac = Dhp 110ac]

–⏑–⏑¦⏑–––¦¦––––¦⏑–⏑–
yo ca vaśśasataṃ jīve saddhaṃme apratiṣṭhito |
––––¦⏑–––¦¦⏑–⏑⏑⏑¦⏑–⏑–
ekā 'haṃ jīvitaṃ śreyo sadhaṃmam[366] iha vijānato ||

–⏑–⏑¦⏑–––¦¦–––⏑¦⏑–⏑–
yo ca vassasataṃ jīve dussīlo asamāhito,
––––¦⏑–––¦¦–⏑––¦⏑–⏑–
ekāhaṃ jīvitaṃ seyyo sīlavantassa jhāyino.

[397 = Ud-v 24.8]

–⏑–⏑¦⏑–––¦¦––⏑–¦⏑–⏑–
yo ca vaśśasataṃ jīve aprāpya āsavakkhayaṃ |
––––¦⏑–––¦¦–⏑––¦⏑–⏑–
ekā 'haṃ jīvitaṃ śreyo prāpyato āsavakkhayaṃ ||

–⏑–⏑¦⏑–––¦¦⏑–––¦⏑–⏑–
yac ca varṣaśataṃ jīved apaśyann āsravakṣayam |
––––¦⏑–––¦¦–⏑––¦⏑–⏑–
ekāhaṃ jīvitaṃ śreyaḥ paśyato hy āsravakṣayam ||

SAHASRAVARGGAḤ
SAHASSAVAGGO

[366] We should read: *saddhaṃmaṃ*, cf. e.g. line b above.

[22: Uraga]
[Uragasuttaṃ, Sn 1.1]

[398 = Sn 1.1 v.5]

−−⏑⏑¦−⏑−⏑−−¦¦⏑⏑−−⏑⏑¦⏑⏑−⏑−− Aupacchandasaka x 4
yo nā ’jjhagamī bhavesu sāraṃ vicinaṃ puṣpam iva[367] udumbaresu |
−−⏑⏑¦−⏑−⏑−−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−−
so bhikkhu jahāti orapāraṃ urago jinnam iva ttacāṃ purāṇiṃ ||

−−⏑⏑¦−⏑−⏑−−¦¦⏑⏑−−⏑⏑¦⏑⏑−⏑−− Opacchandasaka x 4
yo nājjhagamā bhavesu sāraṃ vicinaṃ puppham iva udumbaresu,
−−⏑⏑¦−⏑−⏑−−¦¦⏑⏑−−⏑⏑¦⏑⏑−⏑−−
so bhikkhu jahāti orapāraṃ urago jiṇṇam iva tacaṃ[368] purāṇaṃ.

[399 = Ud-v 32.62, Bhikṣuvargaḥ]

−−⏑⏑¦−⏑−⏑−−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−− Aupacchandasaka x 4
yo uppatitaṃ vineti rāgaṃ visaṭaṃ sappaviṣam va oṣadhīhi |
−−⏑⏑¦−⏑−⏑−−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−−
so bhikkhu jahāti orapāraṃ urago jinnam iva ttacāṃ purāṇiṃ[369] ||

−−⏑⏑¦−⏑−⏑−−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−− Aupacchandasaka x 4
yas tūtpatitaṃ nihanti rāgaṃ visr̥taṃ sarpaviṣaṃ yathauṣadhena |
⏑⏑−⏑⏑¦−⏑−⏑−−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−⏑
sa tu bhikṣur idaṃ jahāty apāraṃ hy urago jīrṇam iva tvacaṃ purāṇam ||

[400 = Ud-v 32.63, Bhikṣuvargaḥ]

−−⏑⏑¦−⏑−⏑−−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−− Aupacchandasaka x 4
yo uppatitaṃ vineti doṣaṃ visaṭaṃ sappaviṣaṃ va oṣadhīhi |
−−⏑⏑¦−⏑−⏑−−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−−
so bhikkhu jahāti orapāraṃ urago jinnam iva ttacāṃ purāṇiṃ ||

−−⏑⏑¦−⏑−⏑−−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−− Aupacchandasaka x 4
yas tūtpatitaṃ nihanti dveṣaṃ visr̥taṃ sarpaviṣaṃ yathauṣadhena |
⏑⏑−⏑⏑¦−⏑−⏑−−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−−
sa tu bhikṣur idaṃ jahāty apāraṃ hy urago jīrṇam iva tvacaṃ purāṇam ||

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367 We need to read *ivā* here to correct the metre (same in the Pāḷi verse).

368 We need to read *tvacaṃ* here and throughout to give the normal cadence.

369 This and the next 4 verses have arisen through keyword substitution: *rāgaṃ, doṣaṃ, mohaṃ, krodhaṃ, mānaṃ*; the same substitution series occurs again immediately after this one.

[401 = Ud-v 32.64, Bhikṣuvargaḥ]

−−⏑⏑¦−⏑−⏑−−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−− Aupacchandasaka x 4
yo uppatitaṃ vineti mohaṃ visaṭaṃ sappaviṣaṃ va oṣadhīhi |
−−⏑⏑¦−⏑−⏑−−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−−
so bhikkhu jahāti orapāraṃ urago jinnam iva ttacāṃ purāṇiṃ ||

−−⏑⏑¦−⏑−⏑−−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−− Aupacchandasaka x 4
yas tūtpatitaṃ nihanti mohaṃ visr̥taṃ sarpaviṣaṃ yathauṣadhena |
⏑⏑−⏑⏑¦−⏑−⏑−− ⏑⏑−−⏑⏑¦−⏑−⏑−−
sa tu bhikṣur idaṃ jahāty apāraṃ hy urago jīrṇam iva tvacaṃ purāṇam ||

[402 = Sn 1.1 v.1]

−−⏑⏑¦−⏑−⏑−−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−− Aupacchandasaka x 4
yo uppatitaṃ vineti krodhaṃ[370] **visaṭaṃ sappaviṣaṃ va oṣadhīhi |**
−−⏑⏑¦−⏑−⏑−−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−−
so bhikkhu jahāti orapāraṃ urago jinnam iva ttacāṃ purāṇiṃ ||

−−⏑⏑¦−⏑−⏑−−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−− Opacchandasaka x 4
yo uppatitaṃ vineti kodhaṃ visataṃ sappavisaṃ va osadhehi,
−−⏑⏑¦−⏑−⏑−−¦¦⏑⏑−−⏑⏑¦⏑⏑−⏑−−
so bhikkhu jahāti orapāraṃ urago jiṇṇam iva tacaṃ purāṇaṃ.

[403 = Ud-v 32.65, Bhikṣuvargaḥ]

−−⏑⏑¦−⏑−⏑−−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−− Aupacchandasaka x 4
yo uppatitaṃ vineti mānaṃ visaṭaṃ sappaviṣaṃ va oṣadhīhi |
−−⏑⏑¦−⏑−⏑−−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−−
so bhikkhu jahāti orapāraṃ urago jinnam iva ttacāṃ purāṇiṃ ||

−−⏑⏑¦−⏑−⏑−−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−− Aupacchandasaka x 4
yas tūtpatitaṃ nihanti mānaṃ visr̥taṃ sarpaviṣaṃ yathauṣadhena |
⏑⏑−⏑⏑¦−⏑−⏑−−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−−
sa tu bhikṣur idaṃ jahāty apāraṃ hy urago jīrṇam iva tvacaṃ purāṇam ||

[404 = Sn 1.1 v.2]

−−⏑⏑¦−⏑−⏑−−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−− Aupacchandasaka x 4
yo rāgam udicchiyā aśeṣaṃ bisapuṣpaṃ va sareruhaṃ vigāhya |
−−⏑⏑¦−⏑−⏑−−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−−
so bhikkhu jahāti orapāraṃ urago jinnam iva ttacāṃ purāṇiṃ[371] **||**

−−⏑⏑¦−⏑−⏑−−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−− Opacchandasaka x 4
yo rāgam udacchidā asesaṃ bhisapupphaṃ va saroruhaṃ vigayha,
−−⏑⏑¦−⏑−⏑−−¦¦⏑⏑−−⏑⏑¦⏑⏑−⏑−−
so bhikkhu jahāti orapāraṃ urago jiṇṇam iva tacaṃ purāṇaṃ.

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[370] I count *kr*- as not making position here to give the normal cadence.
[371] This is again a series that has arisen through keyword substitution.

[405 = Ud-v 32.57, Bhikṣuvargaḥ]

−−⏑⏑¦−⏑−⏑−−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−− Aupacchandasaka x 4
yo doṣam udicchiyā aśeṣaṃ bisapuṣpaṃ va sareruhaṃ vigāhya |
−−⏑⏑¦−⏑−⏑−−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−−
so bhikkhu jahāti orapāraṃ urago jinnam iva ttacāṃ purāṇiṃ ||

−−⏑⏑¦−⏑−⏑−−¦¦⏑⏑−⏑⏑⏑⏑¦−⏑−⏑−− Aupacchandasaka x 4
yo dveṣam udācchinatty aśeṣaṃ bisapuṣpam iva jaleruhaṃ vigāhya |
⏑⏑−⏑⏑¦−⏑−⏑−−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−−
sa tu bhikṣur idaṃ jahāty apāraṃ hy urago jīrṇam iva tvacaṃ purāṇam ||

[406 = Ud-v 32.58, Bhikṣuvargaḥ]

−−⏑⏑¦−⏑−⏑−−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−− Aupacchandasaka x 4
yo moham udicchiyā aśeṣaṃ bisapuṣpaṃ va sareruhaṃ vigāhya |
−−⏑⏑¦−⏑−⏑−−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−−
so bhikkhu jahāti orapāraṃ urago jinnam iva ttacāṃ purāṇiṃ ||

−−⏑⏑¦−⏑−⏑−−¦¦⏑⏑−⏑⏑⏑⏑¦−⏑−⏑−− Aupacchandasaka x 4
yo moham udācchinatty aśeṣaṃ bisapuṣpam iva jaleruhaṃ vigāhya |
⏑⏑−⏑⏑¦−⏑−⏑−−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−−
sa tu bhikṣur idaṃ jahāty apāraṃ hy urago jīrṇam iva tvacaṃ purāṇam ||

[407 cf. Sn 1.1 v.2]

−−⏑⏑¦−⏑−⏑−−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−− Aupacchandasaka x 4
yo krodham udicchiyā aśeṣaṃ bisapuṣpaṃ va sareruhaṃ vigāhya |
−−⏑⏑¦−⏑−⏑−−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−−
so bhikkhu jahāti orapāraṃ urago jinnam iva ttacāṃ purāṇiṃ ||

−−⏑⏑¦−⏑−⏑−−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−− Opacchandasaka x 4
yo rāgam udacchidā asesaṃ bhisapupphaṃ va saroruhaṃ vigayha,
−−⏑⏑¦−⏑−⏑−−¦¦⏑⏑−−⏑⏑¦⏑⏑−⏑−−
so bhikkhu jahāti orapāraṃ urago jiṇṇam iva tacaṃ purāṇaṃ.

[408 = Ud-v 32.59, Bhikṣuvargaḥ]

−−⏑⏑¦−⏑−⏑−−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−− Aupacchandasaka x 4
yo mānam udicchiyā aśeṣaṃ bisapuṣpaṃ va sareruhaṃ vigāhya |
−−⏑⏑¦−⏑−⏑−−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−−
so bhikkhu jahāti orapāraṃ urago jinnam iva ttacāṃ purāṇiṃ ||

−−⏑⏑¦−⏑−⏑−−¦¦⏑⏑−⏑⏑⏑⏑¦−⏑−⏑−− Aupacchandasaka x 4
yo mānam udācchinatty aśeṣaṃ bisapuṣpam iva jaleruhaṃ vigāhya |
⏑⏑−⏑⏑¦−⏑−⏑−−¦¦⏑⏑−−⏑⏑¦−⏑−⏑−−
sa tu bhikṣur idaṃ jahāty apāraṃ hy urago jīrṇam iva tvacaṃ purāṇam ||

[409acd = Sn 1.1 v.2acd]

––⏑⏑¦–⏑–⏑––¦¦⏑⏑––⏑⏑¦–⏑–⏑–– Aupacchandasaka x 4
yo rāgam udicchiyā aśeṣaṃ kuśa saṃgāni va chetta bandhanāni[372] **|**
––⏑⏑¦–⏑–⏑––¦¦⏑⏑––⏑⏑¦–⏑–⏑––
so bhikkhu jahāti orapāraṃ urago jinnam iva ttacāṃ purāṇiṃ ||

––⏑⏑¦–⏑–⏑––¦¦⏑⏑––⏑⏑¦–⏑–⏑–– Opacchandasaka x 4
yo rāgam udacchidā asesaṃ bhisapupphaṃ va saroruhaṃ vigayha,
––⏑⏑¦–⏑–⏑––¦¦⏑⏑––⏑⏑¦⏑⏑–⏑––
so bhikkhu jahāti orapāraṃ urago jiṇṇam iva tacaṃ purāṇaṃ.

[410 = Sn 1.1 v.3]

––⏑⏑¦–⏑–⏑––¦¦⏑⏑––⏑⏑¦–⏑–⏑–– Aupacchandasaka x 4
yo tahnam udicchiyā aśeṣaṃ saritāṃ śīgharayāṃ viśodhayittā |
––⏑⏑¦–⏑–⏑––¦¦⏑⏑––⏑⏑¦–⏑–⏑––
so bhikkhu jahāti orapāraṃ urago jinnam iva ttacāṃ purāṇiṃ ||

––⏑⏑¦–⏑–⏑––¦¦⏑⏑––⏑⏑¦–⏑–⏑–– Opacchandasaka x 4
yo taṇham udacchidā asesaṃ saritaṃ sīghasaraṃ visosayitvā,
––⏑⏑¦–⏑–⏑––¦¦⏑⏑––⏑⏑¦⏑⏑–⏑––
so bhikkhu jahāti orapāraṃ urago jiṇṇam iva tacaṃ purāṇaṃ.

[411 = Sn 1.1 v.8]

––⏑⏑¦–⏑–⏑––¦¦–––⏑⏑¦–⏑–⏑–– Aupacchandasaka x 4
yo nā ’ccasarī[373] **na preccasārī**[374] **sabbaṃ vītasarī imaṃ prapañcaṃ |**
––⏑⏑¦–⏑–⏑––¦¦⏑⏑––⏑⏑¦–⏑–⏑––
so bhikkhu jahāti orapāraṃ urago jinnam iva ttacāṃ purāṇiṃ ||

––⏑–¦–⏑–⏑––¦¦–––⏑⏑¦–⏑–⏑–– Opacchandasaka x 4
yo nāccasārī na paccasārī sabbaṃ accagamā imaṃ papañcaṃ,
––⏑⏑¦–⏑–⏑––¦¦⏑⏑––⏑⏑¦⏑⏑–⏑––
so bhikkhu jahāti orapāraṃ urago jiṇṇam iva tacaṃ purāṇaṃ.

[412 = Sn 1.1 v.9]

––⏑⏑¦–⏑–⏑––¦¦–⏑⏑–⏑⏑¦–⏑–⏑–– Aupacchandasaka x 4
yo nā ’ccasarī na preccasārī sabbam idaṃ vitadhaṃ ti moṣadhaṃmamaṃ |
––⏑⏑¦–⏑–⏑––¦¦⏑⏑––⏑⏑¦–⏑–⏑––
so bhikkhu jahāti orapāraṃ urago jinnam iva ttacāṃ purāṇiṃ ||

––⏑–¦–⏑–⏑––¦¦––⏑⏑⏑⏑¦–⏑–⏑–– Opacchandasaka x 4
yo nāccasārī na paccasārī sabbaṃ vitatham idan ti ñatva loke,
––⏑⏑¦–⏑–⏑––¦¦⏑⏑––⏑⏑¦⏑⏑–⏑––
so bhikkhu jahāti orapāraṃ urago jiṇṇam iva tacaṃ purāṇaṃ.

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[372] Cone indicates that the sentence may also be read: *kramasaṃgāni va chetu bandhanāni*.
[373] -*sărī* here and in the next verse is m.c. to give the correct mātrā count in the opening.
[374] I count *pr*- as not making position here, and in the next verse, to give the normal cadence.

[413 = Sn 1.1 v.16]

–⏑⏑⏑¦–⏑–⏑––¦¦⏑⏑––⏑⏑¦–⏑–⏑–– Aupacchandasaka x 4
yassa vanathā[375] na saṃti keci vinibaṃdhāya bhavāya hetukappā |
––⏑⏑¦–⏑–⏑––¦¦⏑⏑––⏑⏑¦–⏑–⏑––
so bhikkhu jahāti orapāraṃ urago jinnam iva ttacāṃ purāṇiṃ ||

–⏑⏑⏑⏑¦–⏑–⏑––¦¦⏑⏑––⏑⏑¦–⏑–⏑–– Opacchandasaka x 4
yassa vanathajā na santi keci vinibandhāya bhavāya hetukappā,
––⏑⏑¦–⏑–⏑––¦¦⏑⏑––⏑⏑¦⏑⏑–⏑––
so bhikkhu jahāti orapāraṃ urago jiṇṇam iva tacaṃ purāṇaṃ.

[414a = Sn 1.1 v.15a; bcd = Sn 1. 1 v.14bcd]

–⏑⏑⏑¦–⏑–⏑––¦¦–––⏑⏑¦–⏑–⏑–– Aupacchandasaka x 4
yassa jarathā[376] na santi keci mūlā akkuśalā[377] samūhatā 'ssa |
––⏑⏑¦–⏑–⏑––¦¦⏑⏑––⏑⏑¦–⏑–⏑––
so bhikkhu jahāti orapāraṃ urago jinnam iva ttacāṃ purāṇiṃ ||

–⏑⏑⏑⏑¦–⏑–⏑––¦¦–––⏑⏑¦–⏑–⏑–– Opacchandasaka x 4
yassa darathajā na santi keci oraṃ āgamanāya paccayāse,

––⏑⏑¦–⏑–⏑––¦¦––⏑⏑⏑⏑¦–⏑–⏑––
yassānusayā na santi keci mūlā ca akusalā samūhatāse,
––⏑⏑¦–⏑–⏑––¦¦⏑⏑––⏑⏑¦⏑⏑–⏑––
so bhikkhu jahāti orapāraṃ urago jiṇṇam iva tacaṃ purāṇaṃ.

[URAGAVARGGAḤ]
[URAGASUTTAṂ]

samāptā dharmmapadā amr̥tapadāni gāthāśatāni pañca dve ca gāthe[378] ||
yathā dr̥ṣṭaṃ tathā likhitam iti parihāroyam asmadīyaḥ ||
śubham astu sarvvasatvānānaṃ ||

[375] The opening is short here by one mātra; maybe we should read: *vanathajā* as in the Pāḷi.
[376] The opening is short again here by one mātra; maybe we should read: *jarathajā*, cf. the Pāḷi verse.
[377] The gemination *-kk-* here is unhistorical and has arisen m.c. to give the necessary mātrā count in the opening.
[378] It states here that the collection consists of 502 verses. This would seem to indicate that the collection we have now is deficient by 84 verses. As there is no uddāna to the collection it is impossible to know whether the extra verses were found in further chapters, or within the existing collection.

Indexes

Complete Word Index

A Ā I Ī U Ū E O
KA KHA GA GHA
CA CHA JA JHA ÑA
ṬA ṬHA ḌA ḌHA
TA THA DA DHA NA
PA PHA BA BHA MA
YA RA LA VA ŚA ṢA SA HA

First Line Index

nāyaṃ pramajjituṃ kālo ’prāpyāsavakkhayaṃ [273]
nāsti jhānam apraṃñassa praṃñā nāsti ajhāyato [62]
nikkhaṃ jāṃbūnadasseva ko taṃ ninditum arihati [287]
nidhino va pravattāraṃ yaṃ paśśe vajjadaṃśinaṃ [206]
neva devā na gandhabbā na māro saha brahmuṇā [320]
nevāttaheto na parassa heto na saggam icche na dhanaṃ na rāṣṭaṃ [326]
no ce labheyā nipakaṃ sapraṃñaṃ sāddhiṃcaraṃ sādhuvihāradhīraṃ [10]
paṭikacceva taṃ kayirā yaṃ ñāyyā hitam āttano [110]
paradukkhopadhānena yo icche sukham āttano [117]
paravajjānupaśśīnāṃ niccaṃ ojjhāyasaṃñinā [268]
parijinnam idaṃ rūpaṃ roganīḍaṃ prabhaṃguraṃ [259]
pare ca na vijānaṃti vayam ettha jayāmatha [254]
pāṇimhi ce vraṇo nā ’ssa dhāreyā pāṇinā viṣaṃ [106]
pāṇḍupalāśo ca dāni si yamapuruṣā pi ca te upaṭṭhitā [161]
pāpaṃ pi karato bhadraṃ yāva pāpaṃ na paccati [104]
pāpo pi paśśate bhadraṃ yāva pāpaṃ na paccati [102]
puruṣassa jāyamānassa kuṭhārī jāyate mukhe [299]
puṣpāṇi heva pracinantaṃ vyāsattamanasaṃ naraṃ [128]
puṣpāṇi heva pracinantaṃ vyāsattamanasaṃ naraṃ [129]
pūtimacche kuśāggreṇa yo naro upanahyati [186]
pūrvve cāpi pramajjittā yo pacchā na pramajjati [20]
pūrvve cāpi pramajjittā yo pacchā na pramajjati [21]
porāṇam etaṃ ādhora na etaṃ ahunā-r-iva [283]
praccaṃtimaṃ vā nagaraṃ guttaṃ sāntarabāhiraṃ [234]
pramādam anuyuñjanti bālā dummedhino janā [17]
pramādam apramādena yadā nudati paṇḍito [19]
priyāto jāyate dukkhaṃ priyā śokā priyā bhayaṃ [72]
phandanaṃ capalaṃ cittaṃ durakkhaṃ dunnivārayaṃ [342]
phusāma nekkhaṃmasukhaṃ apr̥thujjanasevitaṃ [272]
phenopamaṃ lokam imaṃ vidittā marīcidhammaṃ abhisaṃbudhānāṃ [134]
bahuṃ pi ce sahitaṃ bhāṣamāno na takkaro hoti naro pramatto [290]
bahū ve śaraṇaṃ yānti parvvate ca vanāni ca [216]
bālāsaṅgatacārī hi drīgham addhāna śocati [70]
bhadraṃ pi karato pāpaṃ yāva bhadraṃ na paccati [105]
bhadro pi paśśate pāpaṃ yāva bhadraṃ na paccati [103]
ma[nopūrvvaṃ]gamā dhammā manośreṣṭhā manojavā [2]
manapradoṣaṃ rakkheyā manasā saṃvr̥to siyā [281]
manujassa pramattacāriṇo tahnā vaddhati mālutā iva [137]
manujassa sadā satīmato māttaṃ jāniya laddhibhojane [78]
manuṣyapaṭilābhena saggānāṃ gamanena ca [338]
manopūrvvaṃgamā dhammā manośreṣṭhā manojavā [1]
mameva katamannentu gr̥hī pravrajitā ca ye [179]
malo istiye duccaritaṃ maccheraṃ dadatāṃ malo [158]
mā kuñjara nāgam āsida dukkho kuñjara nāgamaṃsado [213]
[mā] pramāde pramodetha na kāmaratisandhave [26]
mā priyehi samāgaṃma apriyehi kadācanaṃ [73]
mā brāhmaṇassa prahare nāssa mucceya brāhmaṇo [46]
mā vade paruṣaṃ kaṃci vuttā paṭivadeyu taṃ [197]

Index of the Metres

Śloka

(= 83% of the verses [82%])

Pathyā: (580 pādayugas): 1ace, 2ace, 5c, 6c, 7ce, 8ce, 11a, 12a, 13a, 14c, 15ac, 17ac, 18ac, 19ace, 20ac, 21ac, 22c, 23a, 24ac, 26ace, 27ac, 29ac, 31ac, 32ce, 34ac, 35ac, 36ac, 37ace, 38ac, 39ace, 40ac, 41a, 42a, 43c, 44ac, 45ac, 46c, 47ac, 48c, 49ac, 50ac, 51ace, 53c, 54ac, 55ac, 56ac, 57ac, 59c, 60ac, 61c, 62ac, 64ac, 66ac, 67ac, 68ac, 69ac, 70ace, 72ac, 73ac, 74ac, 75ac, 76ac, 77ac, 79ac, 81c, 82c, 83c, 86ac, 87ac, 88ac, 90c, 91ac, 92ac, 93c, 94c, 95ac, 96ac, 97a, 99ac, 100a, 101a, 102ac, 103ac, 104ac, 105ac, 106ac, 107ac, 108ac, 110ac, 111ac, 112ac, 113c, 116ac, 117ac, 122ac, 123ac, 124ac, 125ac, 126ac, 127ac, 128ac, 129ac, 130ac, 133ac, 135ac, 136a, 138ac, 139ac, 140ae, 141c, 142ac, 145ac, 146ac, 147ace, 152ac, 153ac, 154ac, 155ac, 157ac, 158ac, 159ac, 163ac, 164ac, 165ac, 166ce, 167ac, 168ac, 169ce, 170c, 171c, 172ac, 173ac, 174c, 175ac, 176a, 177ac, 178ac, 179ac, 180a, 181ac, 182ac, 183ac, 185a, 186c, 187ac, 188ac 189ce, 190ac, 191ac, 192ac, 193ac, 194ac, 197a, 198ac, 199ac, 200ac, 201ace, 202ac, 203ac, 204ac, 205ae, 206ae, 207ac, 208ac, 209c, 212ac, 215ac, 216ac, 217ac, 218ac, 219ac, 220a, 221a, 222a, 223a, 224c, 225c, 226c, 229c, 230c, 231ac, 233ac, 234ce, 235c, 236ac, 237ac, 240c, 241ac, 242ac, 243ac, 244a, 245a, 248ac, 249ac, 250ac, 251ac, 252ac, 253ac, 254ac, 255ac, 256ac, 257ac, 258ac, 259ac, 261a, 262ac, 263c, 264ac, 265ace, 266ac, 267ace, 268a, 269c, 270ace, 271ac, 272c, 273ac, 274c, 275ac, 279c, 280c, 281c, 282ac, 283ce, 284c, 285ac, 286a, 287ac, 288ac, 289a, 292ac, 294ac, 295ac, 296c, 297ac, 298c, 299ac, 303ac, 304ac, 305c, 306ac, 307ac, 308ac, 309ac, 310ac, 311ac, 312ac, 313c, 314ce, 315ce, 316c, 317c, 318a, 319ac, 320ac, 321ac, 322ac, 323ce, 324a, 325ac, 327ace, 328ac, 330c, 331ac, 333a, 334ac, 335ac, 336ac, 337a, 338ac, 339c, 341ac, 342ac, 343ac, 344c, 345c, 346c, 347ac, 348ac, 349ac, 351c, 352c, 353c, 354ac, 355c, 356ac, 358a, 359ace, 360ce, 361ac, 364ac, 365ac, 366c, 367ac, 368ac, 369ac, 370ac, 371ac, 372ac, 373ac, 374ac, 375ce, 376ac, 377ac, 378ac, 379ace, 380ace, 382ac, 383ac, 384ac, 385ac, 386ac, 387ac, 388ac, 389ac, 390ac, 391ac, 392ac, 393ac, 394ac, 395ac, 396ac, 397ac.

navipulā: (22 pādayugas): 5a, 6a, 25a, 46a, 58c, 64e, 81a, 90a, 170a, 171a, 224a, 225a, 232c, 244c, 298a, 314a, 315a, 316a, 317a, 323a, 345a, 346a.

bhavipulā: (30 pādayugas): 12c, 13c, 14a, 16a, 32a, 43a, 58a, 61a, 63a, 93a, 113a, 140c, 141a, 176c, 180c, 197c, 209a, 221c, 223c, 226a, 232a, 234a, 235a, 240a, 272a, 324c, 330a, 337c, 344a, 357c.

mavipulā: (44 pādayugas): 7a, 8a, 16c, 25c, 41c, 42c, 48a, 59a, 63c, 94a, 97c, 98c, 136c, 166a, 169a, 174a, 185c, 186c, 193e, 194e, 205c, 206c, 220c, 222c, 268c, 269a, 279a, 280a, 281a, 283a, 286c, 289c, 305a, 308e, 333c, 340a, 351a, 352a, 353a, 355a, 375a, 358c, 360a, 366a.
ravipulā: (9 pādayugas): 53a, 82a, 83a, 189a, 229a, 230a, 263a, 296a, 313a.
savipulā: (6 pādayugas): 22a, 23a, 184c, 245c, 318c, 340c.
tavipulā:
Anuṣṭubh: (4 pādayugas): 261c, 284a, 339a, 357a.
irregular: (1 pādayuga): 274a.

Mātrācchandas

(= 11% of the verses [8%])

Vaitālīya: (96 pādas): 3abcd, 4abcd, 28abcd, 52abc, 78abcd, 100cd, 101cd, 118abcd, 131abcd, 132abcd, 137abcd, 148abcd, 149ab, 150abcd, 151bcd, 160abcd, 161abcd, 162abcd, 213abcd, 214abcd, 276abcd, 277abcd, 300abcd, 301abcd, 362abcd, 363abcd.
Aupacchandasaka: (88 pādas): 33abcd, 52d, 119abcd, 120abcd, 149cd, 151a, 239abcd, 398abcd, 399abcd, 400abcd, 401abcd, 402abcd, 403abcd, 404abcd, 405abcd, 406abcd, 407abcd, 408abcd, 409abcd, 410abcd, 411abcd, 412abcd, 413abcd, 414abcd.

Varṇacchandas

(= 9 % of the verses [9%])

Triṣṭubh: (129 pādas): 9abcd, 10abcd, 11cd, 30abcd, 65abcd, 71abc, 80abcd, 84abcd, 85abcd, 89abc, 109abcd, 114abcd, 115bcd, 121abcd, 134abcd, 143abcd, 144abcd, 195abcd, 196abcd, 210abcd, 211cd, 227abcd, 228abcd, 238abcd, 246abcd, 247aeg, 260d, 290abcd, 291abcdef, 293abcd, 302abc, 326ab, 329ab, 332abcd, 350abc, 381abcd.
Jagatī: (28 pādas): 71d, 89d, 115a, 156abcd, 211ab, 247bdf, 260abc, 278abcd, 302d, 326cd, 329cdef, 351d.